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COVER: Some things may puzzle this lad but he'll learn the right answers once he gets into Fr. Reilly's school at Tai-Hang-Sai. He will be immunized against Communism.

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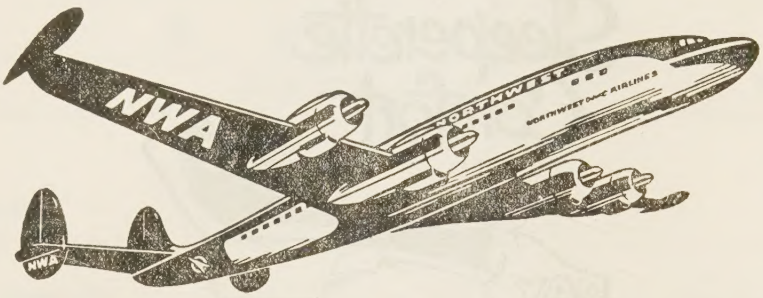

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NATIONALISM

THE dictionary defines nationalism thus: "Devotion to, or advocacy of, national interests or national unity and independence." That this nationalism, provided it be well-regulated, is an excellent thing no one can question. As citizens of a particular country we not only may but must do what lies in our power to promote the lawful interests of that country. The benefit of citizenship carries with it the corresponding obligation to fulfil the duties of a good citizen.

Things good in themselves can be, and many times are, perverted, being used for ends that are evil. Instances of this are too numerous. Nationalism does not escape this blight. Today, in practically every country the spirit of nationalism is aflame. Nowhere is this more noticeable than in Asia. Having just recovered full independence, or, seeing such hoped-for autonomy almost within their grasp, the peoples of Asia have a reborn consciousness of the importance of nationality. As history shows, such a transition always carries with it the danger that nationalism may become excessive. With good reason the Bishops of Indonesia recently gave public warning against this pitfall. It would indeed be sad if newly regained rights should beget friction, antagonism or even war between the nations of Asia. Nationalism, if not regulated by right reason inevitably leads to that.

However, our main concern is not with political effects of excessive nationalism. There is another danger, another evil effect that is of more immediate concern to us as missionaries. There are idealists who see everything as being in perfect order but a realistic view of conditions will show that all things are not completely in order, that unless we face up to this problem serious harm may arise. It would be naïve to assume that missionaries or members of the clergy are immune to the contagion of unbridled nationalism. How easy for the one coming from abroad to be critical or even patronizing. Conversely, what more natural than that such an attitude be repaid in its own coin? The net result is that, just as between nations, there is the festering sore of distrust, hidden, and sometimes not too well hidden, antagonisms. Great indeed is the harm inflicted on the work of the apostolate under such circumstances.

Mission work demands concerted effort. Any team that works at cross purposes is doomed to failure — there must be unity of purpose to create unity of effort. Allow distrust or antagonism to flourish then there can be no unity of effort. Difference of viewpoint, difference of cultural background or national custom exist and will continue to exist. But, these should not be allowed to spawn the evil of excessive nationalism. Whether we from abroad come from Europe or America there should be an effort to understand the people we work with, to recognize and treat as our equals in all things the members of that nation who have been raised to the priesthood, to merit that expressive Spanish adjective: *simpatico*. There are practices or customs that may appear bizarre to us. We must not forget that certain of our own practices or customs are just as bizarre to others. We expect tolerant understanding of our customs or habits; others have a right to the same.

In matters of faith and morals there is complete, unshakeable unity among us. Is it too much to hope that that same unity should show in all things? It would be well for each of us to take for serious meditation the unforgettable scene described in Chapter 13 of St. John's Gospel. "By this shall all men know that you are my disciples, if you have love one for another." As Abraham told Lot: "Let there be no quarrel, I beseech thee, between me and thee . . . for we are brethren." (Gen. 13, 8)

Taiwan Fishermen

By Hsieh Chen-Fu

HAVING often heard of the hard life of the fishing population of Taiwan, I sought to go and find out for myself. I inspected the 3 largest fishing ports of Taiwan, 9 fish markets, 16 Fishermen's Associations, 1 Fishermen's Guild, and 15 fishermen's villages. I have visited 87 fishermen's homes and had random talks with 149 fishermen either sitting on the beach or aboard their small boats. To my regret, I did not get to go to the Pescadore Islands where more people are engaged in fishing than in other places.

I have observed how the fishermen went out to sea on their sampans or bamboo rafts. I have seen the fishing catch auctioned off in the fish markets, to go eventually to the consuming public. Many times have I lifted the lids of the cooking pots in the fishermen's homes to see what fare they were going to have. Thus I learned of the tears and sweat of a section of the Taiwan population in their struggle for existence.

Methods

Factors involved in fish production are much more complex than those of industrial or agricultural production. Fish are obtained by two methods, fishing, and fish culture. These require capital, gear, labor, fish ponds, fishing grounds, ports of operation, technique, experience, not to mention the weather and season. For best results the combination of factors must be just right. Under the Japanese Administration, fishing records were kept during the 50 years of occupation. It is regrettable that such records are now lost, and the fishermen have to depend solely on their experience. Hence, fishing has become the haphazard business which it is.

Fishing may be classified as offshore fishing, inshore fishing, and coastal fishing. The requirements, the catch, and the methods employed are quite different. In offshore fishing, the larger types of powered vessels are employed. Smaller powered vessels and sampans are used for inshore fishing. Only small sampans and bamboo rafts are used in coastal fishing. The more important fishing methods and gear are otter trawls, teguri trawls (Japanese trawls), and long lines.

Fish culture seems simpler. But the leasing of the fish ponds is often difficult and costly. Then, the fish farmer must have the capital to purchase the fish fry and feed.

Income

Because of the complexity of factors involved, the capital-labor relationship of the fishing business has its peculiar features. In most offshore fishing vessels, the fishermen as a rule, are employed on a profit sharing basis. After expenses are deducted from the proceeds of a trip the remainder is split between the owner of the vessel and the fishermen either on a 50-50 or 60-40 basis.

In inshore fishing the fisherman is usually the owner. The catch in this case is divided into 6 parts, 2 of which go to owner and 4 to the crew. If there are 4 fishermen on the vessel and one is the owner, the latter will receive one share in addition to the two shares he will receive as the owner, increasing his share to 50% of the catch. Sometimes, the vessel is jointly owned and operated in a cooperative manner. Most of the sampans and bamboo rafts in coastal fishing are owned

by the fishermen, so capital-labor relationship does not enter there.

A survey of the annual fish production of the five fishing districts of Kaohsiung show that offshore fishing is responsible for 5% of the year's catch, inshore fishing for 18% and coastal fishing for 77%. A study reveals that the fishing population consists of three groups: vessel owners (the smallest group), well-to-do fishermen (a larger group), and poor fishermen (the largest group). A similar classification is found among the fish farmers. The above groups correspond roughly to the landlords, well-to-do farmers, and poor farmers in the farming population.

One marked difference between the fishermen and the farmers is the poor pay. The farm laborer receives a wage, and owner-farmer or tenant farmer receives compensation for his labor in the form of farm produce at a certain fairly stabilized value. The fisherman, however, receives in return for his labor the value of his catch, which varies a great deal. If the fishing season is good, he will receive more money. In a poor season his receipts will be very small, or even none at all. Unfavorable weather also affects his income. The fisherman's highest income is in May, when he may receive as much as NT$420 and the lowest is in December, when he may receive as little as NT$15. This excessive fluctuation is partly responsible for the unstability and destitution of the fishing population.

Another difference between the fishermen and the farmer in the matter of return for their labor is the inability of the fisherman to sell his fish at a price favorable to himself. Rice or wheat, can be used for the farmer's own needs and the surplus held in storage awaiting favorable prices. The fisherman, however, cannot consume much of his own catch. He must convert almost all of it into cash to buy food for himself and his family. And he must deliver his catch to the nearest fish market at the earliest moment. If he is not satisfied with the price offered, he cannot take his fish home to wait for better prices the next day, because stale fish will fetch even lower prices. Thus, the sale of the fisherman's catch is restricted as to place, time, and price. The fisherman, thus restricted in marketing his fish finds it difficult to build a reserve fund.

Profiteering and Usury

Further, the fishermen are exploited by the usurers, middlemen, and profiteers. The profit sharing system of the fishermen, like the tenancy system of the farmers, has no equity to speak of. The fishermen, deficient in capital and equipment have to sell their labor cheap to the owners of boats and equipment. While the consuming public pays a fairly high price for fish the fishermen do not get all of it. From the fishermen to the food baskets of the housewives, the fish pass through many hands; each time they change hands, a large sum in the form of profit and commission is added to the cost of the fish. The fish markets, the fish dealers, and the various fish shops and fish stands are all there to make money. In this way, the fishermen's rightful earnings are reduced by the takings of the middlemen. The actual price they receive for the fish as compared with what the consumers have to pay is a pittance indeed.

I do not accuse the fish markets, the fish dealers, and the fish shops of lack of principle or conscience. It is the system that is to blame. During the Japanese occupation, marketing of fish was handled by a number of "Fish Marketing Corporations." It was virtually a monopoly, but the handling process was very simple. I asked an old fisherman at Kaohsiung about the former "Fish Marketing Corporations." His reply was that the Japanese were very high-handed and the fishermen had no say at all. But, fish prices were then more stable, and for their catch the fishermen received cash on the spot. If the fishermen needed money, they could obtain loans from the "Fish Marketing Corporation." Relationship between the ship chandlers and the fishermen was good. These conditions, the old fisherman said, had now been reversed. The Fishermen's Association, the fish markets, the fishermen's guilds, the fish dealers, etc. all participate in the marketing of fish. Relationship is complicated, and fish prices are unstable. Once the fisherman sells his catch, he must wait 2 or 3 days before receiving any money, a cause of loss and delay.

To preserve their catch, the fishermen require ice. Unfortunately, the ice plants in Taiwan charge very high prices. It seems that no provision has been made to supply

the fishermen with ice at low prices so as to reduce their cost of operation. According to some fishermen at Su-ao, they cannot buy ice directly from the ice plant but must buy from the dealers. Why does the Government allocate fertilizer to the farmers at a low price but not ice to the fishermen?

Having no capital and equipment to go fishing, unable to catch fish during bad weather or the slack season, the fishermen must resort to the money lenders. The term is invariably short and the interest high. For a loan of $100, the principal and interest will usually mount to $130 in a month. Furthermore, it is often required that the fishermen in debt sell all their catch to the money lenders in order to insure the repayment of the loans. In this way many fishermen have become "slaves" to their creditors under the present system. I visited an old fisherman of 52 at Kaohsiung. He was a father of ten children, and another was added to the family the night before my visit. He had to borrow NT$200 to meet the expenses. Asked how he was to repay the loan, his reply was the tears that fell onto the heads of the children who surrounded him.

Struggle for Existence

With low income and high expenditure, the lot of the fishermen is a hard one. Sweet potatoes, sliced and dried, form the staple food of the fishermen and their families. It is cooked with a small quantity of rice and eaten with some salted vegetables and beans. Meat and fat are almost unknown, and rice is a luxury. Surprised to find meat on the table of a fisherman's home at Pai-sha Tun I asked and was told this was served because it was the wedding day of their daughter. I have been in many poor homes, but it seems that the fare of the fishermen's families is the worst. The dwellings of the fishermen consist of mud huts thatched with straw. They are dilapidated and very dirty inside.

For clothing, I have seen almost nothing but rags in the fishermen's villages. Many of the children run around nude. In the inquiry forms used by our inspection party in its visits to 87 fishermen's homes, there is no account of expenditure for clothing. Evidently, no money can be spared for buying new clothes.

Poverty, however, does not stop the fishing population from having a high birth rate. According to our survey, there were 11 deaths in the Pa-Tou Tse Village of Keelung during the period of January 1 to April 15, but there were 64 births. During the same period, at Chungchou, Kaohsiung the population increased from 5177 in 1949 to 5,367 in 1950. The fishermen's village at Hung-mao Kang, Kaohsiung, had a population of 8,377 of which 3,413 were children. These facts indicate the extremely high birth rate of the fishing population.

The size of the families of the fishermen is also remarkably large. A survey of 10 fishermen's villages of Kaohsiung Hsien shows that there were 8,001 families with a total population of 50,639 in the 10 villages. In our visit to 87 fishermen's families, the largest family found was one with 36 members; there were many of 10 or more. The total number of people in the 87 families was 528, averaging 6.86 per family, which is much larger than the average of 5.48 in our survey of the families of the industrial workers. With so many mouths to feed, the fishermen just cannot help but be poor.

The total number of needy people in the 12 villages was 16,296. This was 35% of the total population of about 50,000 in the 12 villages. The proportion of needy people in the fishing population of the Pescadore Islands is said to be even more alarming. If we figure on an average of 40%, there would be approximately 65,000 needing relief or assistance from a total of 160,00 fishermen in Taiwan.

Health

Exposed to sand storms and salt spray most of the time, the fishing people suffer greatly from trachoma. Malaria, pneumonia, and diseases of the digestive tract are prevalent. Investigation shows the following cases treated by the Health Center at Pa-tou Tse, Keelung: trachoma 222, malaria 85, diseases of digestive tract 74, pneumonia and other internal diseases 219. The records of treatment of the Hungmao Kang Health Center give the following statistics: trachoma 60%, pneumonia 7%, digestive diseases 18%, influenza and colds 12%, measles 9%, skin diseases 4%. In both places, the records indicate that trachoma is the greatest scourge of the fishing population.

Medicine and medical treatment are generally lacking in the fishing villages. Medical treatment is unavailable in most of the fishermen's villages, because the Health Centers are located at the Hsiang Offices and cannot serve the out-of-the-way places where the fishermen live.

Education

Illiteracy is prevalent among the fishing population, because the fishermen are too poor to afford an education for their children. Our investigation shows that there were 3,413 children at Hungmao Kang, of which there were 1,600 of school age. Actually only 598 were in school. At Chungyi, only 560 children, about 40% of the total, were in school. At Chungchou, 400 children were in school, about 45%. The above information was obtained during my conversations with three local school masters, who also told me that cases of withdrawals from school at midterm were many, that cases of attending High School after graduation were almost unheard of. Therefore, not all the 40% of the fishermen's children who attend school complete their study, and practically none have a chance for higher education.

Uneducated, the fishermen are backward and ignorant. They know little of healthful recreation. Fights and disorderly conduct are frequent. To remedy the situation, a program of education and information is necessary.

Mishaps

Ill fortune frequently visits the fishermen. First, there is loss at sea. The vessel may meet with bad weather, and loss of lives and property. When the worst happens, families will be left without support. The sea, in that case, becomes the grave of the fishermen.

When a typhoon strikes the coast, the dwellings of the fishermen are the first to suffer damage. Our party visited a fisherman's family at Nan-fang Ao and were informed that during the 10 years they had lived there the house had been rebuilt three times. In general, typhoon damage occurs once every three years, and, each time it sets the fisherman back. Any economic advancement he has made is lost.

With the fish farmers, calamity takes the form of high water or wash from the sea, damaging their fish ponds and causing a portion or the whole of their fish to be lost. Sudden cold may kill the fish in the ponds. The cold spell of the winter of 1950 caused severe loss in southern Taiwan.

Both the Government and the Fishermen's Association realize the vulnerability of the fishermen and try to come to their aid. But the lack of proper organization and sufficient funds have always spelled failure for any relief measures attempted.

Assistance to Fishermen

In any effort to improve the living conditions of the rural population of Taiwan priority should be given to the fishing population because they are the people who live most deplorably, have the smallest and most uncertain income, bear the heaviest burden, and whose welfare has been most neglected. The size of the fishing population is large. The fishermen number about 160,000 which is about equal to the total number of industrial workers in Taiwan.

A program of reconstruction is suggested, including the building of fishing vessels, construction and repair of harbors, establishment of net and gear factories, fish processing plants, fishermen's banks, education, training, and the improvement of fishery methods. Something should be done to relieve the present sufferings of the fishermen. There can be no social security if a large section of the rural population is allowed to live in poverty, sickness, and ignorance. Both the Nationalist Party and the Government have adopted definite policies in regard to industrial workers and farmers, but there has been no mention of any policy regarding the fishermen.

Since one of the principles of democracy is to protect the interest of the majority, we should begin assisting the fishing population by assisting the small fishermen. The Government has in the past extended loans to the fisheries, but no specification has been made whether these loans are for the fishery industry or for the fishermen. These loans were too much centralized and not distributed to a sufficient extent. I believe in the further extension of the loans, but they should be restricted to the small fishermen. This policy of helping the small fishermen should apply not only to loans but to all other government undertakings to assist fisheries.

The fish pass through many hands and the fisherman is forever at the losing end. This is one of the things that makes and keeps the fishermen poor. We must institute reform in this direction, as the present fish marketing system is actually an evil to the fishermen. Cooperative marketing may be a solution to the problem. If cooperative marketing is carried out by the fishermen who catch the fish, the route between producers and the consumers can be greatly shortened. All unnecessary steps in the handling of the fish, all unnecessary middlemen can be eliminated. In this way, the fishermen would receive more for their labor and the public pay less.

Welfare Work

Up to now, social service has never penetrated to the fishermen's villages. The welfare of fishermen has been entirely neglected. Instead of confining social service to the urban areas, it should be extended to the villages of the poor fishermen. Emphasis should be laid along the following lines of service:

a) Medical. — There is practically no medical treatment in the fishermen's villages. In all places I visited, I saw only two Health Centers, one at Pa-tou Tse and another at Hungmao Kang, both of which were deficient in equipment and personnel. The Health Center at Hungmao Kang was better off. because it was financed by the local Fishermen's Association. I think the Health Department should give more consideration to the fishing population and try to cooperate with the Fishermen's Association to render service to the fishermen and their families in places more accessible to them.

b) Relief and Aid. — To give security to the fishermen, the natural and logical thing is to initiate a system of insurance. This, however, involves a great number of technical difficulties. For instance, unlike the industrial workers, the fishermen are not permanently employed and have no steady income. Before a system of insurance could be instituted, the Government should promote relief measures for the fishermen. Pension funds should be established for those who meet with accident, are killed or maimed, and relief should be given to those who suffer misfortune.

In the history of the economy of China, the farmers and fishermen are treated together in the same category. This is also true from the point of view of economical geography. There seems to be no doubt that the fishermen and their families should be considered as a part of the rural population. Large and excellent steps have been taken toward agricultural improvement and rural reform in Taiwan, but we have neglected to do the same for the fishermen and the fishery industry. Just as much good can be accomplished in fisheries as in agriculture.

Modern China (Monthly)
August-September 1951

Report given at 'workshop' of Catechetical Work, Asian Lay Apostolate Congress, Manila, Dec. 6, 1955.

THAILAND

In Thailand, there is no lay organization engaged in catechetical work. The parish priests obtain lay volunteers who teach catechism on church premises. These laymen are urged to spread their influence by conducting themselves as good Catholics and to give informal religious instruction when visiting the homes of Buddhist friends, paying particular attention to the children. In the actual teaching of catechism, the Gospels, catechism texts and pictures are used. It is not generally realized that in the Thailand Catholic schools, 75% of the teachers are lay people, and that one half of that 75% are pagan. This places a heavy burden on the Catholic teachers, who must each teach religion at least one half hour daily. Students who enroll in the Catholic schools usually remain a year at the longest; however, the instruction they receive during that period sufficies to give them essential knowledge of what is required for Baptism of Desire. As Buddhism is a government-required subject, with official governmental examinations, Buddhism must be part of the curriculum even in Catholic schools. The Catholic teachers handle the subject in a Catholic manner.

Catholiques et Contre-Révolutionnaires

par le Père Léon Trivière

(suite)

L'Assemblée Nationale

BIEN que la nouvelle campagne nationale de répression ne fut pas inscrite à l'agenda de la 2ème session de l'Assemblée Nationale (5—30 juillet 1955), cependant la question des contre-révolutionnaires constitua, en fait, avec celles du Premier plan quinquennal revu et corrigé, du Budget, de la Loi sur le Service Militaire, du contrôle gouvernemental sur le marché des céréales, un des thèmes majeurs de cette session. Loin de discuter la ligne politique fixée par le Parti et le Gouvernement, les 1,118 députés présents, sur un total de 1,212, bornèrent leurs activités à approuver les décisions supérieures. Il est manifeste que le Gouvernement s'est servi de cette plate-forme pour orchestrer puissamment la deuxième campagne de répression.

Lo Jui-ching, Ministre de la Sécurité Publique, consacra entièrement son rapport au problème des contre-révolutionnaires (39). Après avoir cité de nombreux exemples d'actes de sabotage perpétrés contre l'agriculture, le commerce, l'industrie, les transports, la construction capitale, il stigmatisa l'insouciance et la léthargie de nombreux cadres et termina par un vibrant appel à la vigilance révolutionnaire et à la mobilisation des masses. Ce qui montre l'extrême importance qu'attachent les dirigeants de Péking au discours de Lo Jui-ching, c'est que plusieurs éditions en furent faites immédiatement dans les principales villes de Chine: Péking (1ère édition: 250,000 exemplaires, dès 1e ler août 1955), Shanghai, Mukden, Wuhan, Chungking, Sian, etc. D'autres éditions suivirent. Dans la même plaquette fut publié l'éditorial du *Jen Min Jih Pao* du 25 juillet sur le thème suivant: "Les masses populaires doivent être largement mobilisées pour combattre les contre-révolutionnaires cachés".

"De janvier 1954 à mai 1955, déclara Mlle Shih Liang, Ministre de la Justice, les Cours Populaires du pays ont reçu, d'après des statistiques incomplètes, 463,604 affaires relatives aux contre-révolutionnaires et à la construction économique . . . Le nombre des cas de sabotage commis par les contre-révolutionnaires dans le courant de l'année 1954 fut 165% plus élévé qu'en 1953 . . . Pour assurer le développement favorable du Premier plan quinquennal, les organismes judiciaires doivent, en coordination avec les Bureaux de Sécurité Publique et les Bureaux des Procureurs, supprimer énergiquement tous les contre-révolutionnaires et autres criminels . . ." (40)

"En 1954, rapporta Chang Ting-Cheng, Procureur Général du Parquet Suprême Populaire, plus de 560 affaires importantes de sabotage de coopératives de production agricole furent dévoilées dans la seule province du Shansi . . . Des révoltes provoquées par des éléments contre-révolutionnaires ont éclaté, en général, dans les districts ruraux et les villages où la réforme agraire et le mouvement de supression des contre-révolutionnaires n'avaient pas été complètement réalisés . . . Des mesures effectives doivent être fermement adoptées pour renforcer la lutte contre les

anti-révolutionnaires, dénoncer et punir sévèrement, supprimer et liquider tous les contre-révolutionnaires camouflés et autres éléments criminels . . . De septembre 1954 à juillet 1955, le nombre des Bureaux de Procureurs s'est élevé de 1,199 à 1,963. Quant aux fonctionnaires de ces Bureaux, leur chiffre est passé de 6,963 à 12,155, pour le même laps de temps . . ." (41)

Pour Tung Pi-Wu, Président de la Cour Suprême, "la mission des Tribunaux Populaires consiste d'une part à réprimer les contre-révolutionnaires qui cherchent à mettre en danger la sécurité publique ou à saboter notre construction économique, et d'autre part à régler les litiges civils . . ." (42)

Liu Wen-hui souligna que dans la province du Szechwan les contre-révolutionnaires, propriétaires, riches paysans, membres des sectes taoïsotes d'I Kwan Tao prétextaient le "manque de grains" pour provoquer l'agitation dans le peuple et causer de nombreux désordres et actes de sabotage. Se basant sur une tournée d'inspection effectuée dans une cinquantaine de villages seulement, il cite notamment: 8 incendies en 6 jours à Hsinfan hsien, 8 incendies en 45 jours à Patsun, 2 meurtres et une tentative de meurtre de fonctionnaires à Shihping, Shihpa et Mengyang, 171 cas de corruption de cadres pour la seule sous-préfecture de Hsinfan, 2 actes de sabotage de coopératives de production agricole à Peng hsien, etc . . . (43)

"Alléguant le "manque de grains" et se servant de nos erreurs, affirme à son tour Li Ta-chang, Gouverneur du Szechwan, les contre-révolutionnaires répandent des rumeurs, leurrent les masses et incitent les gens à accuser la politique gouvernementale du contrôle du marché . . . Le nombre des affaires criminelles des contre-révolutionnaires est en augmentation . . . Nous avons découvert 56 cas d'espionnage dans notre province depuis 1953 . . . Nous devons travailler sans cesse à renforcer notre travail de sécurité publique et éliminer totalement les contre-révolutionnaires masqués . . ." (44)

"Nous ne devons pas nous laisser leurrer par la présente "atmosphère de paix", souligne le Maréchal Yeh Chien-ying, Vice-Président du Conseil de la Défense Nationale. Nous devons consolider notre Défense Nationale et notre sécurité intérieure, et voir clairement que la lutte de classe dans notre pays non seulement n'a pas diminué, mais encore est devenue plus aïguë et plus complexe. Les actes de résistance et de sabotage perpétrés par les contre-révolutionnaires de tous genres contre la transformation socialiste sont de plus en plus nombreux et violents. La tentative d'une restauration par les contre-révolutionnaires est encore un danger réel et actuel . . ." (45)

"Tandis que le nombre des incendies de forêts a progressivement décrû de 1949 à 1953, annonce le Ministre des Forêts, Liang Hsi, par contre il a augmenté en 1954 et est devenu encore plus sérieux au printemps de 1955 . . . Très souvent ces incendies sont dûs à des sabotages contre-révolutionnaires. C'est pourquoi les organismes du Parti et du Gouvernement doivent, dans les régions forestières, mobiliser les masses populaires pour éliminer tous les contre-révolutionnaires cachés . . ." (46)

Pour le Maire de Tientsin, Huang Huo-ch'ing, "la municipalité de Tientsin a deux problèmes majeurs qui exigent une solution immédiate: le problème d'une ferme suppression des contre-révolutionnaires et le problème de l'élimination du gaspillage . . . Dans les usines et entreprises, les contre-révolutionnaires refusent de mettre en pratique les suggestions faites par les experts soviétiques . . ." (47)

"Certains disent que la socialisation de l'agriculture est un échec et que "les paysans vivent dans un enfer", raporte avec indignation le Ministre de l'Agriculture, Liao Luyen. C'est faux! . . . Les gens du pays doivent se mettre en garde contre les rumeurs et complots des contre-révolutionnaires . . ." (48)

"Au cours de l'année passée, déclare Chang Chung, Vice-Gouverneur du Hunan, de nombreux fonctionnaires, cadres, éléments progressistes et travailleurs ont été tués ou blessés par des contre-révolutionnaires qui se servent de toutes sortes de cruels moyens. Les contre-révolutionnaires ont encore provoqué de nombreux incendies et commis des sabotages d'importance diverse dans les usines et entreprises industrielles . . ." (49)

"Une des mesures qui doit être prise au Sinkiang, dit Saifudin, Vice-Président du

Comité Permanent du Congrès, est la suppression des contre-révolutionnaires, car ils assassinent les cadres responsables et les travailleurs, et même, à la fin de 1954, ont tenté une insurrection à Hotien; ils allument des incendies, sabotent les machines, fabriquent des rumeurs, sèment l'agitation et détruisent l'union des minorités nationales . . ." (50)

"Il y a seulement quelques jours, annonce Wang Ho-shou, Ministre de l'Industrie lourde, on a déterré dans un important centre industriel un pipe-line posé par des contre-révolutionnaires dans des intentions perfides . . . Nous devons chasser tous les contre-révolutionnaires de nos usines, mines et entreprises industrielles . . ." (51)

Dans son rapport sur le Hupeh, Wang Jen-chung cite le cas de "contre-révolutionnaires, membres du Parti, ayant pris en mains le contrôle politique et militaire de Fusheng . . ." (52)

"Dans la province de Anhwei, rapporte Yu Yao-nung, 150 cadres et éléments progressistes ont été tués ou blessés en 1954 par les contre-révolutionnaires . . ." (53)

"Le Kwangtung se trouve sur le front de la Défense nationale, rappelle Ku Ta-ts'un, Vice-Gouverneur de la province, aussi les activités de l'ennemi sont-elles graves de conséquences. En 1954, les contre-révolutionnaires ont été extrêmement actifs: meurtres, sabotages, diffusion de rumeurs, etc . . . Les graves affaires criminelles ont augmenté en nombre à Canton et dans les autres villes, et ont sérieusement menacé la sécurité sociale et la construction socialiste du Kwangtung, ainsi que l'unité de la défense nationale de la Chine du Sud . . ." (54)

"En deux jours, 15 et 16 avril 1955, révèle Ou Pai-chuan, Vice-Gouverneur du Kweichow, les contre-révolutionnaires de Kweiting, Sifeng, Lotien, et Huishui ont mis le feu à 469 maisons . . . Dans la sous-préfecture de Taikiang, des bandits ont volé les coopératives, pillé les entrepôts, tué les fonctionnaires locaux, dont 3 de nationalité Miao . . ." (55)

"Les contre-révolutionnaires cherchent à détruire les greniers publics et à saboter les usines et les marchés, rapporte le Ministre de l'Alimentation, Chang Nai-chi . . . Dans le premier semestre de 1955, les incendies, les vols, les actes de corruption ont augmenté en nombre . . . Nous demandons aux organismes du Parti et du Gouvernement de renforcer le travail de Sécurité publique pour protéger les greniers publics et supprimer les contre-révolutionnaires . . ." (56)

"La province de Tsinghai compte de nombreuses minorités nationales, rapelle Sun Tso-pin, Gouverneur de cette province. Or les contre-révolutionnaires, les propriétaires réactionnaires et les paysans riches exploitent, sous le couvert de la religion, les relations entre les minorités nationales . . . Ils allument des incendies, commettent des vols, répandent des rumeurs et même organisent des révoltes ouvertes et armées . . ." (57)

Le Vice-Gouverneur de cette même province du Tsinghai, Hsijaochiatso, ajoute: "Sous le couvert du bouddhisme, les contre-révolutionnaires de la province exploitent la religion à des fins de sabotage. On trouve fréquemment des exemples de ce genre dans les régions des minorités nationales. Dans tel distric rural du Tsinghai, on a soi-disant découvert des "Ordres du Ciel", d'après lesquels les gens auraient beaucoup à souffrir et le monde serait bientôt détruit. Des gens passent tout leur temps à chanter des prières et la production en est affectée . . . Les contre-révolutionnaires considèrent que la religion est un "lieu commode avec de nombreuses portes", où il est facile d'exercer des activités de sabotage . . ." (58)

Le Ministre des Communications, Chang Po-chun, constate avec une amertume non dissimulée: "En 1954, 908 accidents ont affecté les transports maritimes sur le Yangtse et sur la côte. Pour toutes les rivières de l'intérieur et pour la côte, on compte au total, en 1954, 2,600 cas où le fret a été perdu . . . Les activités de sabotage des contre-révolutionnaires cachés dans les services des Communications, et les activités des voleurs, des éléments corrompus et des contrebandiers sont très sérieuses. Nous devons réorganiser totalement nos rangs et purger tous les contre-révolutionnaires cachés . . ." (59)

"Le sévère châtiment des contre-révolutionnaires est une tâche urgente et importante dans notre région autonome thibétaine de Changtu, affirme Hu-Erh-Kung-Cheng-lieh,

Vice-Président du Comité de libèration de cette région, . . . Au cours de cette année, on a enregistré de nombreux cas d'incendies de forêts causés par les contre-révolutionnaires . . ." (60)

"Dans le District autonome Thai de la province du Yunnan, rapporte Chao Chuan-hsin, Président du Conseil Populaire de ce District, les contre-révolutionnaires ont récemment cherché, dans les régions frontières, à couper les communications, semer la division parmi les minorités nationales, saboter la production, menacer les masses populaires, provoquer des incendies et commettre des meurtres. Durant le premier semestre de 1955, on a compté plus de 20 cas d'incendies, soit d'entrepôts publics soit de maisons particulières . . . En mai 1955, les contre-révolutionnaires ont incendié l'entrepôt départemental de Pan-na-meng-chia et 21 habitations particulières. Nous devons appliquer strictement l'article 19 de la Constitution qui stipule la suppression de toutes les activités contre-révolutionnaires . . . " (61)

"De mon inspection dans la région autonome Lisu de la province du Yunnan, déclare Pei Ai-chin, Président de cette Région autonome, il résulte que les contre-révolutionnaires sont extrêmement actifs. Ils commettent des meurtres de fonctionnaires et des sabotages de coopératives de production agricole et d'équipes d'aide-mutuelle . . . Dans le seul district de Likiang, ils ont allumé en une demi-journée 13 incendies de forêts . . . On cite de nombreux autres cas d'incendies et d'empoisonnements dans les districts ruraux et dans les villes. Dans les régions frontalières, les ennemis se servent du couvert de la religion pour exercer leurs activités contre-révolutionnaires . . . En 1954 ils ont incité les chrétiens de Kungshan à fuir . . . Je suis moi-même un chrétien et la Constitution garantit la liberté religieuse . . ." (62)

"Lors de la construction de lignes de chemins de fer, remarque Wang Chen, Commandant des Détachements Militaires des Chemins de fer, les contre-révolutionnaires distribuaient des journaux ronéotypés, diffusaient des slogans, répandaient des pamphlets, mettaient le feu aux entrepôts, et se servaient de superstitions pour perpétrer des actes de sabotage et empêcher les masses populaires de participer à la construction . . ." (63)

"Les actes de sabotage des contre-révolutionnaires, les cas de corruption, les vols et les révélations de secrets d'Etat constituent le principal problème qui reste à résoudre dans les services des P.T.T., rapporte Chu Hsueh-fan, Ministre des P.T.T. . . ." (64)

Ce ne sont là que quelques extraits de rapports au Congrès. On pourrait continuer encore longtemps. Plus loin, nous en citerons quelques autres concernant les milieux intellectuels, les organisations politiques, les sectes taoïstes, les organisations religieuses, bouddhistes, catholiques . . . Pour l'instant constatons que c'est la première fois dans l'histoire de la République Populaire de Chine qu'une telle somme de révélations importantes est autorisée officiellement. Ces révélations sont voulues. Elles sont utilisées en fait pour la mobilisation des masses populaires dans la présente campagne d'extermination des contre-révolutionnaires cachés.

V. *Le Front Populaire.*—Outre l'Assemblée Nationale, une autre institution sera utilisée par le Parti et le Gouvernement pour mobiliser les masses. Il s'agit du "Front Populaire d'Union Démocratique", ou plus exactement de la "Conférence Consultative Politique du Peuple Chinois". Cette institution qui représente tous les groupements et partis populaires et qui est dirigée par un Comité National de 559 membres et des Comités provinciaux et municipaux, a assumé du 1er mai 1948 au 15 septembre 1954 les fonctions d'Assemblée Nationale Provisoire; puis, après septembre 1954, elle est redevenue ce qu'elle est essentiellement, le "Front Populaire d'Union Démocratique". Parmi les 6 principes directeurs de sa Constitution, le cinquième dit explicitement: ". . . Elever la vigilance, sauvegarder la construction, lutter contre les ennemis de l'intérieur et de l'extérieur."

Dès juin 1955, la Conférence Consultative Politique convoqua à Péking une réunion dans laquelle le Vice-Ministre Chou Yang donna les directives et "Ch'en Shu-t'ung fit appel à tous les partis démocratiques et toutes les organisations populaires pour dénoncer la clique de Hu Feng et chasser tous les contre-révolutionnaires des rangs du peuple . . ." (65)

Immédiatement tous les organismes directeurs et secondaires des groupements satellites

emboîtèrent le pas. Citons en particulier ceux de la "Ligue de la Jeunesse Néo-démocratique" (66), la "Fédération de la Jeunesse Démocratique" (67), la "Fédération des Etudiants" (68), la "Fédération Nationale des Syndicats" (69), le "Kuomintang Révolutionnaire" (70), "l'Association de Construction Nationale Démocratique" (71), "la Société Chiu San" (72), la "Fédération Nationale de l'Industrie et du Commerce" (73), la "Ligue Démocratique de Chine" (74), le "Chih Kung Tang" (75), le "Mouvement patriotique pour l'autonomie des Eglises de Chine" (76) . . .

Simultanément des Congrès, des Conférences Nationales et locales, des Réunions de masses, des Réunions d'accusations, des "Jugements Populaires", des Expositions, . . . seront organisés dans de nombreuses villes et provinces de Chine pour entrainer les jeunes, les étudiants, les ouvriers, les commerçants, les chrétiens etc . . . (77) Les éléments progressistes seront les instruments de la mobilisation des masses.

Dénonciations

Qu'en Chine populaire la dénonciation soit une institution d'Etat et que le devoir de dénoncer soit un devoir sublime, les preuves abondent:

"Dénoncer tous les contre-révolutionnaires est un devoir sublime pour tous les jeunes patriotes. Pour un membre de la Jeunesse, ne pas dénoncer un contre-révolutionnaire, c'est protéger la contre-révolution et c'est salir le titre de membre de la Ligue . . ." (78)

"Le jeune Wei Kuo-chu, membre de la Ligue de la Jeunesse et étudiant à l'école secondaire Shih Tung de Shanghai, est cité et félicité pour avoir dénoncé son père Wei Chih-ying, comme étant un contre-révolutionnaire . . ." (79)

"Le jeune Wu Te-yuan reçoit une citation à l'échelon national pour avoir dénoncé à lui seul 281 contre-révolutionnaires et autres criminels au cours des cinq années passées . . ." (80)

"Dans le premier semestre de 1955, la Sécurité Publique de Tientsin a reçu 284 lettres de dénonciations de contre-révolutionnaires" . . . (81)

"Le 4 août, à Péping, 22 jeunes ont reçu des citations pour avoir de quelque façon aidé la Sécurité Publique dans la suppression des contre-révolutionnaires . . ." (82)

"Du 30 juillet au 23 août 1955, 1,487 dénonciations ont été reçus par le Bureau de Sécurité Publique de Changsha (Hunan) . . ." (83)

"A Tientsin, le 11 septembre 1955, reçoivent des citations les jeunes progressistes: Yang Feng-tsao, pour avoir dénoncé 50 contre-révolutionnaires; Yang K'e-kuei, pour avoir dénoncé son frère comme contre-révolutionnaire . . .; etc . . ." (84)

Dans le *Hsin Kua ch'a* du 16 août 1955, No. 16, paraît une série de cartoons ridiculisant ceux qui ne dénoncent pas les contre-révolutionnaires membres de leur famille: un neveu qui ne dénonce pas son oncle, un mari qui ne dénonce pas sa femme, un fils qui ne dénonce pas ses parents, un garçon qui ne dénonce pas son cousin, un père qui ne dénonce pas son fils . . . (85)

Le *Jen Min Jih Pao* publie un article intitulé: "Nous devons faire sérieusement attention aux lettres et visites du peuple qui se rapportent aux dénonciations et aux critiques" . . . (86)

"La Cour Populaire de Kwang-chi (Hupeh) a récemment condamné à 5 ans de prison le jeune Lan Jang-li pour avoir abrité pendant une longue période son père Lan Hua-fan, élément contre-révolutionnaire . . ." (87)

Réunions de Masses et d'Accusations.— Après les dénonciations, les réunions d'accusations, les expositions de preuves criminelles, etc . . .

"A Ko-chiu (Yunnan), 10,000 personnes ont tenu une réunion de masses et d'accusations pour condemner des contre-révolutionnaires . . ." (88)

"Dans le Hunan, à Changsha, plus de 1,600 réunions ont eu lieu dans tous les milieux. Plus de 110,000 personnes ont ainsi été éduquées par cette propagande. En vue de mobiliser encore plus largement les masses, les autorités de Changsha lanceront à partir du 7 septembre 1955 une vaste campagne de

propagande, à laquelle participeront plus de 1,000 propagandistes et journalistes . . ." (89)

"A Yutu (Kiangsi), le 22 août 1955, plus de 6,000 personnes assistèrent à une réunion de masse pour condamner des contre-révolutionnaires . . ." (90)

"A Sian, 450,000 personnes ont visité l' "Exposition des preuves criminelles des agents américains parachutés en Chine populaire . . ." (91)

(à suivre)

Notes:

(39)—Cf. Jen Min Jih Pao, Péking, 27 juillet 1955.
(40)—Cf. Jen Min Jih Pao, Péking, 29 juillet 1955.
(41)—Cf. Jen Min Jih Pao, Péking, 24 juillet 1955.
(42)—Cf. Jen Min Jih Pao, Péking, 23 juillet 1955.
(43)—Cf. Jen Min Jih Pao, Péking, 29 juillet 1955.
(44)—Cf. Rapport de Li Ta-chang au Congrès, Péking, 21 juillet 1955.
(45)—Cf. Rapport du Maréchal Yeh Chien-ying, Péking, 27 juillet 1955.
(46)—Cf. Rapport de Liang Hsi, Péking, 26 juillet 1955.
(47)—Cf. Rapport de Huang Huo-ch'ing, Péking, 25 juillet 1955.
(48)—Cf. Rapport de Liao Lu-yen, Péking, 26 juillet 1955.
(49)—Cf. Rapport de Chang Chung, Péking, 28 juillet 1955.
(50)—Cf. Rapport de Saifudin, Péking, 26 juillet 1955.
(51)—Cf. Rapport de Wang Ho-shou, Péking, 25 juillet 1955.
(52)—Cf. Rapport de Wang Jen-chung, Péking, 25 juillet 1955.
(53)—Cf. Rapport de Yu Yao-nung, Péking, 22 juillet 1955.
(54)—Cf. Rapport de Ku Ta-ts'ung, Péking, 27 juillet 1955.
(55)—Cf. Rapport de Ou Pai-chuan, Péking, 28 juillet 1955.
(56)—Cf. Rapport de Chang Nai-chi, Jen Min Jih Pao, Péking, 26 juillet 1955.
(57)—Cf. Rapport de Sun Tso-pin, Péking, 28 juillet 1955.
(58)—Cf. Rapport de Hsijaochiatso, Péking, 22 juillet 1955.
(59)—Cf. Rapport de Chang Po-chun, Jen Min Jih Pao, Péking, 27 juillet 1955.
(60)—Cf. Rapport de Hua-Erh-Kung-Cheng-Lieh, Péking, 25 juillet 1955.
(61)—Cf. Rapport de Chao Chuan-hsin, Péking, 29 juillet 1955.
(62)—Cf. Rapport de Pei Ai-chin, Péking, 29 juillet 1955.
(63)—Cf. Rapport de Wang Chen, Jen Min Jih Pao, Péking, 31 juillet 1955.
(64)—Cf. Rapport de Chu Hsueh-fan, Péking, 22 juillet 1955.
(65)—Cf. Agence Hsin Hua, Péking, 10 juin 1955.
(66)—Cf. Agence Hsin Hua, Péking, 10 juin 1955.
—Cf. Chung Kuo Ching Nien Jih Pao, 21 juillet 1955.
(67)—Cf. Agence Hsin Hua, Péking, 10 juin 1955.
(68)—Cf. *id.*
(69)—Cf. Agence Hsin Hua, Péking, 9 juin 1955.
(70)—Cf. *id.*
(71)—Cf. Agence Hsin Hua, Péking, 8 juin 1955.
(72)—Cf. *id.*
(73)—Cf. *id.*
(74)—Cf. Agence Hsin Hua, Péking, 9 juin 1955.
(75)—Cf. *id.*
(76)—Cf. Agence Hsin Hua, Péking, 14 juin 1955.
(77)—Cf. Ta Kung Pao, Tientsin, 4 août 1955.
Cf. Congrès national des étudiants. Chung Kuo Ching Nien Jih Pao, Péking, 9 août 1955.
Cf. Congrès des Syndicats de l'Industrie mécanique, Jen Min Jih Pao, Péking, 23 août 1955.
Cf. Conférence nationale et Conférences provinciales et municipales des "Jeunes progressistes, constructeurs du socialisme". Agence Hsin Hua, Péking, 13 septembre 1955, et 29 septembre 1955. Jen Min Jih Pao, Péking, 27 juillet 1955. Chung Kuo Ching Nien Jih Pao, Péking, 6 septembre 1955, etc. . .
Cf. 2ème Congrès national de l'Union chinoise des mineurs. Agence Hsin Hua, Péking, 2 septembre 1955.
(78)—Cf. Chung Kuo Ching Nien Jih Pao, Péking, 6 août 1955.
(79)—Cf. *id.*
(80)—Cf. Agence Hsin Hua, Péking, 13 septembre 1955.
(81)—Cf. Agence Hsin Hua, Tientsin, 4 août 1955.
(82)—Cf. Agence Hsin Hua, Péking, 4 août 1955.
(83)—Cf. Emission de la Radio Populaire du Hunan, 2 septembre 1955.
(84)—Cf. Agence Hsin Hua, Péking, 13 septembre 1955.
(85)—Cf. Hsin Kua Ch'a (New Observer) No. 16, août 1955.
(86)—Cf. Jen Min Jih Pao, Péking, 21 août 1955.
(87)—Cf. Agence Hsin Hua, Péking, 27 août 1955.
(88)—Cf. Jen Min Jih Pao, Péking, 13 juillet 1955.
(89)—Cf. Emission de la Radio Populaire de Changsha, 2 septembre 1955.
(90)—Cf. Emission de la Radio Populaire du Kiangsi, 2 septembre 1955.
(91)—Cf. Agence Hsin Hua, Sian, 3 septembre 1955.

Christian Education of Youth

Reflections on The Encyclical in its Jubilee Year

By Rev. Richard Arens, S.V.D.

THE promise of our Lord "I shall be with you all days, even to the consummation of the world" (1) is manifested in the Encyclicals of the Church which are lucid analyses of present world conditions and at the same time propose effective methods for appropriate action. The Encyclical "Christian Education of Youth" is such an illustration. In a penetrating analysis it unveils the core of today's educational confusion in the statement saying that there is "so great and deplorable an absence of clear and sound principles, even regarding problems the most fundamental." (2)

The student of education, or the young teacher, still in the formative years, thrown into this maelstrom of opinions is bound to drown if not saved by clear and sound principles which only Catholic philosophy can give and to which this Encyclical serves as a beacon.

Bewilderment

The devastating effects of this state of bewilderment have been experienced by many students at a famous university in the United States in which the "relativity of truth" was taught. Utterly dissatisfied with the "relativity of truth" they complained to their professors but received the answer: "It needs greater heroism to accept this relativity than to take refuge in unaltered truth." Lessing's words were cited: "Did the Almighty, holding in His right hand Truth and in His left, Search after Truth, deign to tender me the one I might prefer—in all humility, but without hesitation, I should request Search after Truth." But this "heroism" did not appeal to all students. There was in some minds extreme suffering, especially in those who had no guidance in the *philosophia perennis,* the Catholic philosophy of life. One brilliant student left a suicide note mentioning that the relativity of truth promoted and taught in that particular institution made life meaningless and even painful for him. He chose what he thought to be the minor evil, throwing himself in front of an electric train. This is an extreme, but it shows the kind of suffering students were going through in the search for truth.

Opposites

Man wants peace of mind, an ideal worthwhile living for, and clear principles which lead towards this ideal. Can such a way of life be found? Omitting those relativists for whom an absolute truth does not exist and who are carried along by fluctuating opinions, there are two firm positions which offer a definite philosophy of life: Catholicism and Communism. Communism believes in matter as the only existing principle; from it everything originates and in it

(1) Matthew 28, 20.

(2) "Christian Education of Youth," Official and Complete English Text of the Encyclical Letter of His Holiness Pope Pius XI, N.C.W.C. Washington, D. C., 1936, p. 3.

everything finally ends. Catholicism believes in God as the beginning and end of every creature. Both positions are not merely an abstract system; they are philosophies of life, dynamic, with clear and rigid principles to be followed.

These two diametrically opposed ideals challenge each other; they are bound to shape the destiny of this world.

Communism is the greatest danger for the people of Asia. It is the strongest enemy of the Catholic Church because of its organized and fighting atheism and because of the conviction it is able to create in the mind of the materialistic orientated person. Karl Marx made the simple statement "Philosophers have explained the world; it is necessary now to change the world." This slogan has become a conviction for every Communist. As Whittaker Chamber—a former Communist—says: "Communists are bound together by no secret oath. The tie that binds them across the frontiers of nations, across barriers of language and differences of class and education, in defiance of religion, morality, truth, law, honor, the weaknesses of the bdy and the irresolutions of the mind, even unto death, is a simple conviction: it is necessary now to change the world."

Abolition of God

It is the direction of the change which is so dangerous for mankind. The change is guided by the vision of MAN WITHOUT GOD. It is the vision of man's mind displacing God as the creative intelligence of the world. It is the vision of man's liberated mind, by the sole force of its rational intelligence, redirecting man's destiny and reorganizing man's life in the world. This vision is a challenge to all materialists to prove that with the exclusion of God, human intelligence and will alone can create order, abundance, security and peace in this world. The tools to turn this challenge into reality are at hand—science and technology!

This materialistic vision is shared by millions who are not Communists but are part of Communism's secret strength, especially in those countries in which Christianity is not firmly rooted. China was turned over to Communism by those materialistic intellectuals who became Communist sympathizers. One has to remember that the impact of the West on the East resulted in a complete breakdown of social and religious institutions. Religion was banned from the newly erected public schools. Western culture came in its materialistic form to the East. The Christian heritage which is still an essential part of Western culture, giving society its stability, was purposely excluded from the educational program, following the American pattern of secular institutions. Thus in China, the largest country which fell to Communist onslaught, a *"weltanschauliches* vacuum" was created. But by and by students became dissatisfied with an aimless materialistic culture. Intellectuals became weary of the ideal-less materialism of the West. And then Communism came, first with translated literature from Russia. The Chinese book market was flooded with literature of Socialist and Communist origin. It was for the Chinese students and intellectuals like to a messianic message. Suddenly life made sense again. The materialistic culture they had learned in modern schools was now integrated into a complete system. Communism provided a full explanation of reality and of man as a part of reality; at the same time it gave to life, as did religion, a purpose.

Philippines Menaced

The same fate which made China a victim of Communism was threatening the Philippines. Its basic Christian culture was gradually changed and uprooted by a non-religious school system. But enlightened Philippine statesmen are trying to check the further disintegration of Christian culture in the Philippines, and have promised to efficiently integrate optional religion courses, at the choice of parents, in public schools. If the will of the people, the will of millions of parents is heard, our Filipino children will not be educated in a *"weltanschauliches* vacuum" which so easily is penetrated by and filled with Communistic ideology. If the will of the parents is followed, our children will be again imbued with a Christian outlook on life, the strongest defense against Communism.

Realism Needed

Let us be realistic about the danger of Communism. Communists are no fence sitters. They are determined, fighting materialists. The Party carefully cultivates conviction through indoctrination courses. A highly elaborated educational system is geared for this purpose: to produce the convinced and faithful Communist cadre. (1) Mao Tse-tung, the Lenin of Asia, states clearly in his work "On People's Democratic Dictatorship": "To sit on the fence is impossible. . . . Neutrality is a camouflage!" (2)

In this determination lies the fighting strength of Communism. We have no chance of survival if we educate our children as 'fence sitters.' Mao Tse-tung, as a realist has clearly spoken; either you are a materialist or you are not — a third road does not exist. In the camp of the non-materialists there is only one consistent philosophy of life, the Catholic philosophy which in the Encyclical "Christian Education of Youth" has the educational blue-prints ready for action.

The Right Track

The Encyclical puts educational philosophy, which had been lost in a maze of systems, back on the right track with the statement, "there can be no true education which is not wholly directed to man's last end" (3), and further, "every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is false." (4) With these statements the guiding principles of Catholic education are firmly established. Catholic education is diametrically opposed to Communist education which walks toward the other end of the line, namely matter. From matter alone it receives its guiding principles, with the help of dialectical and historical materialism, which had been developed by Karl Marx upon the basis of Hegel's and Feuerbach's philosophy.

Maximum Well-Being

Catholic educational philosophy does not make any predictions, does not perform magic, does not establish "heaven on earth" as Communists promise to do; but with its right analysis of human nature, under the guidance of divine revelation, it "aims at securing the Supreme Good, that is God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. (5) This is as high and realistic a policy and program as possible under present circumstances. — In these few statements of the Encyclical we have the essentials of the Catholic educational program. The rest follows logically. The Encyclical develops the important question "to whom education belongs." The absolute right claimed by the authoritarian State is rejected. Based on natural and divine law the rights of the family, of the Church, and the State are clearly defined. "The family therefore holds directly from the Creator the mission and hence the right to educate the off-spring, a right inalienable because inseparably joined to the strict obligation; a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth." (6)

Firm Stand

That the Church rejects the so-called "neutral or lay" school from which religion is excluded is self evident, because it "is contrary to the fundamental principles of education." The Church wants Catholic schools in the full sense. "To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training." (7) For 'fence sitters' and educators

(1) cadre—Communist party official

(2) Mao Tse-tung, *On People's Democratic Dictatorship,* (Peiping: New China News Agency, 1949) p. 6.

(3) "Christian Education of Youth," *ibidem,* p. 5.

(4) *Ibid.* p. 24.

(5) *Ibid.* p. 5.

(6) *Ibid.* p. 12.

(7) *Ibid.* p. 30.

from secular schools this statement may seem arrogant, because for them there is only relative truth; one position may be as good as the other. The Catholic Church has always rejected such a compromise; it expects from its faithful, a definite, firm stand on Catholic principles. This "either-or" is as old as the Church. In the Appocalypse of St. John it is written: "You are not cold; you are not hot. Would that you were cold or hot. And so, because you are lukewarm and neither cold nor hot, I am going to vomit you out of my mouth." (1) Communists understand the Catholic position, because they have been devoted to the slogan of Mao Tse-tung: "Neutrality is a camouflage." Ideological neutrality in our times is dangerous and has so far worked only to the advantage of the Communists. Therefore, the significance of this Encyclical evidently lies in clarifying the issues and uncompromisingly defining the final aim of Catholic education: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian." The Encyclical spells out the true Christian, the product of Christian education as "the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character." (2)

The blue print of Catholic education is there. Either you are a materialist, whatever brand it may be, and you are sliding towards the Communist camp—or you are a believer in God as the final end of man and you draw from that belief your final orientation. What we need at the moment is not more blue-prints or plans; what we need is action, realization of the clearly stated Catholic principles. What we need are active Catholic men in the Government who pave the way for implementation of these principles on a nation-wide scale. What we need are Catholic educators who hold firm Catholic convictions and are able to transmit these convictions to their students.

May this Encyclical "Christian Education of Youth" arouse in us these convictions to enable us to repel Communism which has already thrown its shadow over Philippine shores.

(1) Apocalypse 3:16.

(2) "Christian Education of Youth," *ibid.* p. 26.

Importance of Christian Education

It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education.

Pope Pius XI,
Encyclical: Christian Education of Youth.

Les Martyrs et les Journalistes

par le Père Verwilghen

Le but de l'auteur dans cet article d'une sincérité tragique est de nous faire comprendre la situation extrêmement complexe où se trouvent notre clergé chinois, nos catholiques et le peuple chinois en général. Avec la meilleure bonne volonté, visiteurs et journalistes, ne peuvent découvrir la tragique réalité d'une vie que les circonstances ont faite une vie instinctivement simulée. En dépit de sa générosité, l'auteur subit un procès et fut expulé. — Ed.

CET été, un Professeur Catholique d'une des plus grandes universités de Tokyo, étant revenu d'un voyage en Chine communiste, nous a régalé d'un reportage circonstancié sur la situation qu'il disait encourageante de l'Eglise Catholique derrière le rideau de bambou. Le Professeur est apparenté à l'une des personalités les plus éminentes de la Magistrature japonaise. Aussi, son rapport ne manque de faire impression dans les milieux moins avertis. Cependant, je dois dire que j'ai été impressionné moi aussi et même contrarié du fait que certains missionnares aient accusé ce témoignage de mensonge de la part de ce professeur. Il n'y a pas précisément mensonge et je voudrais expliquer, d'après ce que j'ai vécu moi-même, cette apparente contradiction. Le professeur a vu ce qu'il a vu, entendu ce qu'il a entendu, mais était-ce toute la réalité?

Moi aussi, j'ai menti

Il ne s'agit pas ici d'un mensonge extorqué sous la torture ou à force d'interrogatoires exténuants. Mensonge rétracté immédiatepar celui qui l'a proféré aussitôt qu'il a recouvré son équilibre mental. Non, il s'agit ici d'un mensonge en masse, proféré consciemment et en quelque sorte librement. Pour vous expliquer le cas de près de deux mille prêtres chinois tous menteurs en une certaine mesure, quand ils rencontrent des journalistes ou des visiteurs, je ne crois mieux faire que de vous raconter mon histoire à moi.

A l'automne de 1951, quand je me trouvais, en qualité de vicaire de paroisse et en même temps ouvrier volontaire, dans une petite paroisse du Soeiyuan (Chine du Nord), voici ce qui m'est arrivé. Je me promenais, bêche sur l'épaule, sur la rue principale qui se trouve être la grande route de Pao-t'ou à Lanchow. Voici qu'un camion chargé de colis et de voyageurs arrive de Pao-t'ou et stoppe devant l'auberge. Tout un événement dans ce coin de Chine. Je m'arrête comme tout le monde pour voir descendre les voyageurs . . . Un étranger se trouve là, il m'aperçoit et est tout étonné. Il s'approche . . . et je ne puis éviter de le rencontrer. —"Que faites-vous ici?" me demande-t-il. "De quel pays êtes-vous?"—Il reste sidéré quand je lui réponds que je suis un missionnaire catholique. "Je croyais que tous les missionnaires étaient en prison".—"Vous voyez bien que non. Je suis encore libre de voyager dans cette région et d'y exercer le ministère".—Il a tiré son carnet et inscrit mes réponses.

"A l'étranger, on écrit dans tous les journaux que l'Eglise Catholique est persécutée . . . "—Je hausse les épaules: "On écrit bien des choses dans les journaux . . ." —"Mais alors, l'Eglise Catholique est encore libre! Est-ce que les chrétiens peuvent encore venir à l'Eglise?"—"Evidemment, dis-je avec un sourire énigmatique, et nous sonnons

la cloche et la foule chante à l'église, j'entends les confessions . . . "—"Mais alors, que pensez-vous des Communistes?"—"Ils ont apporté de l'ordre dans le pays. Jadis, nous avions toujours des bandes de brigands. Maintenant on est tranquille de ce côté. Jadis on fumait l'opium, maintenant les fonctionnaires sont toujours sur le qui-vive. Je préfère l'ordre à la guerre civile . . . "—"Alors, vous êtes heureux de vivre ici en tant que prêtre catholique sous régime communiste?"—"Oh oui! Très très heureux. Pour rien au monde, je ne voudrais partir . . . "—"Merci beaucoup, Révérend Monsieur; votre témoignage est de la plus haute importance pour moi. Je ne manquerai pas d'en faire largement usage dans mes comptes-rendus et reportages". Le cher! Comment pouvait-il penser que je ne risquerais pas de dire toute ma pensée pour éviter tout prétexte qui pourrait servir à me séparer de mon travail apostolique.

Je posai ma bêche sur mon épaule et m'éloignai lentement. Mon coeur est encore plein de tristesse lorsque je songe à cette période de ma vie . . . Et cependant, si c'était à recommencer . . . je mentirais encore. Mais pour comprendre cette tristesse et ce mensonge, il faut que vous sachiez aussi tout le reste. Or, cela vous ne pouvez pas le savoir. Ce sont des choses qu'il faut vivre. Et je ne puis tout de même pas vous souhaiter de les vivre. Car c'est une vie de simulation, une vie pleine d'une immense tristesse que vit la masse chrétienne sous la persécution. Rien ne fait pressentir les gloires de la Canonisation. Non, c'est bien plutôt un ennui profond et comme une désespérance qu'on se sent dans l'âme.

Entre prêtres chinois

Pour passer dans le camp du prolétariat —auquel appartenaient déjà tous les prêtres et religieuses de notre diocèse de Ning-Hsia —il me fallait le courage de subir toutes les humiliations. Notre cher clergé chinois y a été acculé. Il l'a fait d'une nécessité généreusement acceptée. Mais comme tout le monde y passait, la souffrance était générale (comprenez bien: souffrance morale, physique aussi, privations de tout genre, mais surtout souffrance morale), et ainsi elle devenait supportable.

Ce n'est pas le travail des champs qui m'a humilié. Il y avait bien parfois des moments impressionnants, comme ce jour où je traversais en accoutrement ouvrier et muni d'une pelle la ville de Shenpa. J'étais allé faire visite à mon évêque, Mgr van Melckebeke. Et pour pouvoir passer ensemble une journée paisible, nous allâmes faire notre travail de chaque jour. Monseigneur tenait un petit sac avec notre nourriture pour ce jour et il fumait une pipe. Dans la foule des rues, nous vîmes les chrétiens incliner la tête avec un sourire attristé et les gens du Parti relever la tête avec un sourire orgueilleux et plein de mépris.

Les humiliations commençaient au cours d'endoctrination. Il avait lieu deux ou trois fois la semaine, le soir, après le travail. Hommes et femmes, jeunes et vieux, devaient y prendre part. Ce n'était pas des leçons abstraites. Oh non! Chacun devait y donner tout son coeur. Aucune remarque en sous-main, aucun sourire, aucune lenteur dans les réponses, aucune froideur dans les déclarations de principe n'échappaient à nos professeurs. Nos réunions avaient lieu en deux endroits: la salle du temple protestant et la cour de l'église catholique. Dispute à ce sujet: les deux prêtres catholiques avaient refusé d'employer l'église pour les réunions et ils en avaient appelé à un texte de la nouvelle Constitution. Cela n'avait pas été gentil de leur part. Pourquoi donc vouloir à tout prix appliquer une loi, ignorée par tout le monde et cela contre le désir des fonctionnaires locaux.

Je suis assis par terre, au milieu des ouvriers. Nos ouvriers sont surtout des agriculteurs. Nos habits sont pauvres et ont la couleur jaune de la terre chinoise: couleur des visages, couleur des maisons en pisée, couleur du ciel quand le vent jaune emplit l'univers. Nos instructeurs portent un complet en rude toile bleue, une casquette à huit coins et sur la poitrine une étoile rouge. Et nous assimilons de plus en plus notre part de théorie matérialiste: science pratique, pour la vie du corps, pour le bien-être de la nation, pour développer le bonheur physique des jeunes hommes et des jeunes femmes: bébés sains, enfants sains, vie sexuelle saine, travail dans des conditions saines, habitations saines,

villes modernes, plannification des campagnes, bien-être partout . . .

Je ne me suis pas levé pendant le cours. Je n'ai pas protesté. Je suis resté assis et j'ai fait attention à tout ce qu'on m'a dit. J'ai répondu aux questions; j'ai récité la leçon du cours précédent; j'ai pris part à la discussion de chaque leçon. J'ai exposé mes difficultés. Je n'ai pas voulu confondre notre instructeur par des questions épineuses, par des objections philosophiques faciles à trouver pour moi. Et j'ai reçu souvent quelque mot encourageant du maître: "Très bien, Wei Yun-sheng, tu fais des progrès dans le Marxisme; ta tête n'est pas rebelle à la nouvelle doctrine populaire."

Au début, lorsque j'étais encore curé et que j'avais encore nos deux petites écoles, j'ai participé à la confession publique du samedi après-midi. D'abord chaque enfant s'accuse lui-même des fautes contre le règlement pendant la semaine écoulée, puis les enfants s'entre-accusent. Ensuite le maître s'accuse devant les enfants, enfin les enfants accusent leur professeur. J'ai subi cette petite humiliation de m'accuser devant ces enfants chinois. Je l'ai fait sans y être contraint. J'ai dit que c'était un très bel usage qui allait améliorer l'esprit de nos écoles. J'ai écouté un peu étonné les remarques candides et combien àpropos de mes petits écoliers: "Père, tu es trop lent à faire ta toilette le matin. Tu fais des fautes de chinois que nous avons déjà corrigées à plusieurs reprises. Tu manges trop lentement tes tasses de millet . . . Tu marches un peu courbé . . ., tu ne fais pas assez de culture physique . . ."

Sans doute, on doit laisser à chacun sa liberté. Si les catholiques désirent faire leurs prières, leurs offices, qu'ils les fassent. Nous n'allons pas les en empêcher. Mais cela ne doit pas devenir un obstacle au progrès matériel. La construction matérielle du pays exige toutes les forces de tous les hommes. La santé des corps prime tout le reste. Le développement physique, agricole, industriel, économique du pays est l'idéal complet du jeune communiste. Tout ce vieux monde poussiéreux des temples n'a plus aucun sens. Temps perdu que ces récitations automatiques de chapelets lamaïques. Structures du passé que ces orphelinats, ces couvents et ces séminaires catholiques. La seule valeur éternelle est la vie actuelle. Nous ne pouvons nous attarder à des promesses hypothétiques d'un bonheur futur.

Les coolies volontaires, libres et heureux

Nous travaillons à la digue . . . Nous sommes fiers de participer à ce travail qui se fait uniquement à main d'homme. Qu'importe, nous sommes plus de quatre mille ouvriers pour ce secteur que ma vue embrasse chaque fois que je viens déverser mes deux petites corbeilles au sommet de la levée. J'ai simplement lié un essuie-main autour de mes reins: mon corps brunit dans l'air vif. Mon épaule est tout endolorie par mon "pien-tan" (barre des portefaix). Je me demande comment je pourrai tenir pendant la dernière heure d'avant-midi. Le matin, mes petites corbeilles étaient cependant légères. Je montais la pente de 8 mètres en un trait; maintenant je la gravis en biais, à petits pas lents. Je la descends avec précaution et je manie la bêche avec des mouvements mesurés, pour ménager mes forces. Les intellectuels ne sont pas faits pour un pareil travail. On n'entend pas de jurons. Quelquefois une chanson communiste s'élève. Nous les chantons beaucoup. Chaque mois un nouveau "slogan" est lancé et appris à la fin des cours du soir. Du jour au lendemain, il est dans tout le pays.

A midi, on entend frapper sur une vieille cloche enlevée à quelque temple démoli. Nous nous lavons dans une mare voisine. En longues rangées, nous défilons devant les chaudrons. Des ouvriers-cuisiniers emplissent notre bol de millet jaune, bouilli dans l'eau. Nous allons nous installer par terre. Après une petite sieste nous retournons au travail. Au milieu de l'après-midi on apportera encore de l'eau chaude à boire et le soir nous aurons le souper en tout semblable au dîner. Avant de nous coucher, nous chanterons; je prendrai ma flûte; nous raconterons des histoires; on me demandera toutes sortes d'explications au sujet du catholicisme. Pendant que je dis ma prière, les camarades viennent s'asseoir tout contre moi. Jadis ils me révéraient, maintenant ils m'aiment. La première nuit, j'ai dormi à la belle étoile. Mais le second soir, deux contre-maîtres, sur les instances des camarades, sont intervenus

pour m'obtenir une place sur le "k'ang" (fourneau-lit) de la ferme. J'y dors entre deux rudes corps d'ouvriers, enveloppé d'une couverture.

L'effort gigantesque de la reconstruction du pays nous tient tous en état d'alerte, en une communauté physique qui souffre et rit en union de coeur. Je ne veux pas parler de la peur. Elle est omniprésente, mais on ne la mentionne jamais: c'est un sous-entendu auquel il n'est pas permis de faire allusion. Il faut faire mourir ce chagrin dans le silence de l'âme. Ah oui! je n'ai pas encore parlé de la police et j'ai oubié les tribunaux populaires et les exécutions. C'est pourtant un point très important dans les nouvelles structures et la mise en marche du nouvel ordre . . . car moi-même qui en suis maintenant sorti . . . rien que d'y penser je me sens comme un frisson

Le martyre des consciences violées

Je pense que l'analyse complète de cet état d'âme est d'une complexité extrême. Elle mériterait une longue thèse, basée sur des recherches attentives effectuées par des experts en psychologie. Je ne puis vous dire que ma petite expérience. Mais je vous assure qu'au moment où cette transformation a eu lieu en moi, j'en ai été très conscient et je savais très bien que j'assistais et participais à un des événements les plus importants de l'histoire moderne. Oui, je vous avoue en toute franchise: j'ai participé à ce mensonge monstrueux qu'est la vie journalière des masses à la conscience violée. Cette tragédie immense est parfaitement indescriptible. Dans sa première phase, il y a les étincelles, à peine visibles, des vrais martyrs. Mais celles-ci, emportées par le tourbillon des grands événements, passent presque inaperçues. Quelques martyres ont été éclatants. On s'en souviendra. Mais le silence se fait rapidement et la grande comédie continue de se jouer.

Nous savons ce que les chefs communistes ont fait contre l'Eglise. Nous savons qu'ils haissent la religion qu'ils appellent "l'opium du peuple". Et cependant nous leur montrons le respect, nous chantons en leur honneur, nous acclamons leurs discours, nous les fêtons avec tout l'éclat des nouvelles fêtes populaires. Moi—A.F.V.—, prêtre catholique, en la journée du premier mai 1951, j'ai marché dans le cortège avec un drapelet rouge. Sur le drapelet était écrit: "Dix-mille années pour le Président Mao Tse-tung!" J'ai levé mon drapelet chaque fois que je répétais en criant un slogan. Il y avait des slogans en l'honneur de Staline, de Lénine, que je savais parfaitement être les ennemis acharnés de tout ce qui m'est le plus cher au monde. J'ai marché devant la tribune où se trouvaient les autorités communistes. J'ai chanté à tue-tête les chants militaires de l'Armée Rouge. Le lendemain, j'ai participé à la danse populaire dans les rues. C'était d'un ridicule parfait. Quelqu'un m'a demandé: "Est-ce que les prêtres et les religieuses peuvent se permettre de prendre part à ces démonstrations?"—"D'abord pourraient-ils faire autrement? De plus, tant que cela reste purement matériel . . . Prêtres et religieux prennent part aux démonstrations nationales en d'autres pays. Ce sont vos Pères et vos Soeurs. Ils ont voué leur vie à Jésus. C'est pour pouvoir demeurer avec vous qu'ils le font. Ne croyez pas que ce soit lâcheté de leur part. Montrez-leur bien votre attachement et votre amour . . . "

Le 3 mai, nous avons eu les meetings contre les réactionnaires. Les harangues nous ont excités contre eux. Les coupables ont les mains liées fortement sur le dos et la tête courbée: on ne leur permettra pas de regarder leurs accusateurs. Il n'y aura pas ombre de défense, d'avocat, d'examen des preuves. Les accusations sont vulgaires et odieuses. Je pense que plus de 90% des personnes présentes sont dégoûtées de ce procédé. Ils sont exécutés. Parmi eux, il y avait un de mes chrétiens, ancien bourgmestre, qui ne tenait jamais ses Pâques . . . Je lui ai donné l'absolution in articulo sub conditione. Sa famille vient chercher le corps: "Demain matin j'offrirai la Sainte Messe pour le repos de son âme".—Sa fille me regarde avec des yeux hagards. Elle me reconnait. Son sourire est d'une tristesse indicible: "Merci, Père". Je m'en retourne à la petite résidence pour prier. Que de textes sont appropriés: "Ut quid, Domine, recessisti a longe . . . Circumdederunt me canes multi, taures pingui obsederunt me . . . "

Non, je ne trouve plus rien pour me guider dans cette confusion complète. Oh, qu'il serait facile de m'enfermer dans cette petite résidence pour prier et étudier . . . Mais je veux continuer à vivre la vie de ce peuple. Je veux participer à l'évolution monstrueuse de ces 600 millions d'hommes. Je veux sentir dans mon âme et dans mon corps les amertumes et les contradictions, le viol et la mutilation des consciences. Il y a maintenant trois ans et demi que j'ai quitté la Chine. Je me souviens de l'impression indignée que j'ai éprouvée: le monde libre ne sait rien! Les hommes libres qui n'ont pas vécu ce viol du coeur, ne comprennent pas les messages indécis et confus venant de derrière le rideau de bambou. Moi-même, maintenant je ne réalise plus très bien: Je trouve que c'est tout naturel maintenant de porter mon habit de prêtre, de ne pas voir tout autour de moi des visages arrogants et insulteurs. Je prends mon billet de train sans songer aux autorisations du chef de quartier, du chef du village, du commissaire de police . . . ces trois inéluctables permissions rouges.

Mais, pour l'avoir vécu, je comprends très bien comment le peuple chinois, comment notre clergé chinois, a pris comme façon de vivre une attitude instinctivement simulée d'acceptation, de soumission résignée. Et quand je lis certains reportages, quand j'écoute certains récits de voyage en Chine Rouge, je sais très bien que les prêtres n'ont pas dit la vérité; qu'ils n'ont pas trahi leur troupeau en risquant des représailles; qu'ils n'ont pas révélé ce qui se passe au fond de leur coeur et dans ceux de leurs chrétiens, les dégoûts et les espoirs qu'il n'est pas permis de laisser même soupçonner.

Je ne blâme pas ces pauvres journalistes d'ailleurs. Ils ont fait leur possible pour découvrir la vérité. Mais ils se sont continuellement trouvés en face d'une apparence, d'une simulation. Comment peuvent-ils savoir qu'ils ont été les dupes d'une situation si complexe. Comment pourraient-ils comprendre ce qui se passe dans l'âme des foules aux consciences violées? Comment pourraient-ils supposer que tous les prêtres qu'ils ont pu interroger, n'ont pas déchirer ce voile mensonger, ont récité des paroles apprises par coeur, des lieux-communs, des paroles vides de sens, des paroles dénuées de tout contenu, même des cicatrices du viol. Non! Les journalistes ne peuvent pas savoir ce qui se passe dans l'Eglise Catholique en pays communiste. Même vous, lecteurs, vous ne sauriez éprouver ce qui est dans mon coeur, malgré toute la peine que je me donne pour vous le faire comprendre . . . parce que vous ne l'avez pas vécu.

Nos prêtres chinois sont admirables. Ils gardent le troupeau. Ils souffrent ensemble avec leur troupeau. Ils persévèrent dans la foi au milieu de conditions dont le simple touriste n'a aucune idée. Ils témoignent pour Dieu, pour le Christ, pour l'Eglise. Ils gardent, pour la très grande majorité, la pureté de leur vocation, alors que de toutes parts ils ont été sollicités, raillés, humiliés, tentés et tourmentés. Ils continuent à dispenser les sacrements et cela au prix de combien de sacrifices.

Savez-vous ce qu'il peut en coûter actuellement, par exemple, à un prêtre de Mongolie pour arriver à se procurer une bouteille de vin de messe?—Les drames se jouent sous le nez des journalistes et ils n'en savent rien: tout se passe derrière les coulisses et personne ne leur dira. Pauvres prêtres dépourvus de tout. Ils ont perdu leur bréviaire, leurs vêtements sacrés, leurs livres de lecture spirituelle, leurs manuels de morale, de liturgie, de théologie. Ils sont dans l'impossibilité de savoir ce que dit Rome. Ils apprennent la vérité par fragments, déformée, sans aucun gage de véracité.

Que les journalistes et les visiteurs n'interogent plus les prêtres. Car c'est les obliger à une situation de mensonge et c'est se moquer des martyrs qu'ils sont. Ils sont des "témoins" . . . mais non pas des témoins pour journalistes et touristes . . . au risque de sacrifier et leur troupeau et leur ministère en répondant: "Oui, le gouvernement nous persécute".

Le témoignage splendide que nos prêtres chinois donnent au Christ et à son Eglise restera toujours caché pour les journalistes étrangers et touristes en Chine actuellement. Je souhaite même que jamais les journalistes et touristes ne percent ce secret car c'est grâce à ce témoignage caché que la Foi catholique ne mourra pas en Chine.

Chinese In Australia

By Fr. Paschal Chang, O.F.M.

LIFE is not easy for the Chinese away from home. He leaves China a poor man and must work hard for twenty years or more to build a home and security for his family. He has no political protection but his courtesy and loyalty soon win him a place in any community. Australia accounts for many of the three million Chinese living away from China. Once there were 50,000 in the country, but since the first World War the number dropped. At present there are 14,000 here. The reasons for the decrease are firstly the Government's White Australia Policy and secondly the fact that many Chinese who came to Australia were unmarried men who worked for a while in the mines and soon returned home. Many did this before the Second World War. About half the 14,000 Chinese in Australia came from Malaya and other South-East Asian countries and had adopted the nationality of those countries. Even so a strong love of their fatherland still burns in their hearts.

The Chinese in Australia are mostly merchants. A large number have opened cafes and restaurants—in Sydney and its suburbs alone there are over 200 such Chinese restaurants. Again there are quite a few people from Shantung who do importing and exporting. Finally there are the market-gardeners; these are mostly older people who belong to the earlier waves of Chinese immigrants.

Despite some opposition from the Government there is still a bright future for the Chinese in Australia. The ground for their hope is their healthy, vigorous family life. Children average four to every family. So although the present total of 14,000 Chinese here is well below the record of 50,000 the present-day position is much more solid. Most of the 50,000 were single men who came here to work, make money and go back home, whereas among the 14,000 there are more children than adults. The Chinese settlers here are mostly of a high social status and well educated—even in the Universities we found a goodly number of Chinese students. The future of Chinese here in Australia is secure, secure so long as they stand true to their own solid family tradition.

Chinese Catholics In Sydney

It is hard to get an exact idea of how many Chinese Catholics there are in the whole of Australia, probably about 1,000. In Melbourne there are about one hundred, Brisbane has a few families, others are scattered through Western Australia and the Northern Territory. However most are in N.S.W., in Sydney's subsurbs. These are the people we are looking after.

I have not lived in Hongkong or South China and have no idea of the standard of the Catholics there, but the 600 Catholic Chinese in Sydney are really excellent—almost all of them are fervent Christians. From this small group we have seven nuns and one young man ordained priest in August this year. Some years ago Cardinal Gilroy encouraged the young Chinese Catholics to form a Catholic Action group. The group still exists today. They help our work a lot by their visitation of hospitals and poor families.

Many Chinese priests have gone to America and other places to work among the

Chinese. Particulars of their methods of working are unknown to us but we have heard that in some places they have special churches where the Chinese can come and worship together. There is nothing of this sort in Australia as the Chinese are so scattered, living interspersed among the Australian Catholics. Our method is simply to go about visiting them, selecting some church to hear their confessions if they can not make them in English. Again we instruct the children who for some special reason must attend a State school.

Apostolate

One of our more specialized apostolates is to the seamen. We work to some extent through the Club For Seafarers run by the St. Vincent de Paul Society. Chinese seamen are paid low wages and so have plenty of time on their hands when they are in Australian ports. Morever even if they could afford the theater or the films, their English would rarely be good enough. So they dance and amuse themselves at the Club and through it many of them develop an interest in the Catholic Church.

Hospital visitation is an important part of our activity, though not so rewarding as might be imagined. Non-Catholic Chinese are hard to approach. Many of the old and rich Chinese are simply neglected, even if they are taken to a State Home. We are often called too late to do much.

There are Protestants, Communists, Masons, some Buddhists and some also who believe in nothing at all. As in most countries the Protestants are a well-organized group. Their pastor came here from New Guinea where he was a Methodist; now he is a Presbyterian. Most Chinese Protestants in Australia are wealthy and educated; influential too. Almost all Kuomintang Party leaders are Protestants. The former Ambassador, Dr. Kan, is a Protestant, though some of his children are Catholic. In one of the older parts of Sydney there is a strong Chinese settlement; in the days before the White Australia Policy a Chinese Protestant minister came and built a church there. Today there are over three hundred Chinese Protestants there. Many do not practice their religion, but their strong social organization holds them together.

Communism

The second strongest organization here is Communism. There are but few members, all of whom are carefully watched by Australian detectives. However, they are extremely influential because their methods of propagandizing are most effective. In a certain city street in Sydney they have a big center—pictures, books, unbelievably cheap literature.

There are quite a few Chinese Masons, too, most of whom are elderly, wealthy people who have powerful influence in the Chinese community. The wife of the chief member of the lodge was baptized a Catholic. His daughter became a convert recently. The influence of Chinese Masons in this country is strong at present but seems to be on the wane and may eventually die out.

Some Chinese here have no real religious belief. All they do is visit the Chinese temple once or twice a year to honor their ancestors. A strange thing is that the custodian of the temple has a Catholic wife and goes to Mass with her each week; besides, all his children are Catholics and University graduates.

Suggestions

We have worked more than a year among the Chinese people here. We think the best ways to convert them are these:

1) Distribution of books and papers as done by Protestants and Communists.

2) A public library for Chinese at some city center. A social center attached to the library would be ideal.

3) Hostels for Chinese students.

4) A Home for old people.

Of course to realize these plans much financial help is necessary. But the cooperation of prayer is far more important. Money has worth only for material things, whereas the salvation of souls is dependent on grace, and grace can be gained exclusively by prayer and sacrifice.

The Stakes Are High

THE struggle between the forces of Communism and those opposed thereto is worldwide. It is a grim business despite the fact that all too many belittle or ignore it. Newspapers publicize the obvious political or economic angles of this struggle. Yet, there is comparatively little attention paid to the most important front of all in this war—for war it is—the unending effort to capture men's minds. Non-Communists tend to close their eyes to the problems this conjures forth. Thus, unwittingly, they play into the hands of the Communists. Like to deadly germs that work havoc because unnoticed and not guarded against, Communist strategy succeeds when those of the opposing camp think it is harmless or well-intentioned.

In this contest for the minds of men, nowhere is the Communist effort more determined, more logical than in their unrelenting, diversified battle to capture the mind of youth. No effort, no expense is spared. In this they are on the right track. Controlling the thoughts of youth, moulding them to the Communist pattern, it is merely a question of time till they control the world.

Throughout Asia there is ample evidence that the Communists are working according to this blue-print. Nor have they neglected Hongkong. They even have the effrontery to seek to sway the children of those who have suffered most at the hands of the Communists, the Chinese refugees. Youth is the age of idealism. Glib propaganda, painting the imaginary glories of a resurgent, powerful China under Communist rule, can influence and has influenced youth; how many is a question we are not in a position to answer. However, it would be fatuous to think that the number is inconsiderable.

How often have we read in our Hongkong papers of large groups of students from Malaya or Indonesia arriving by ship en route to continue their studies in Red China, studies that can only result in filling their minds with the Communist ideology. That students also go from Hongkong itself is not surprising; proximity and the enticing offers made by the Chinese Communists weigh heavily. That these students are being duped, that not a few will rue their choice does not change the fact that they go. The majority will become just what Peking envisages, fervent Communists.

The one answer, the only possible way to combat Communist efforts to capture the minds of youth is: the school. Whereas the school with Communist or radical teachers proves to be an effective arm of Communist policy, a school run on Christian principles, staffed with teachers aware of and living up to their responsibility of training good citizens, that school will be a thorn in the side of Communism. In Hongkong, as in other places, there, are a number of such schools, both large and small.

For our picture story this month we have chosen one that is of the smallest, one that is to become much larger, the school of St. Peter's Center, Tai-Hang-Sai, Hongkong. At present, Fr. Peter Reilly M.M. has a makeshift arrangement, using his chapel as school rooms. Alive to the possible good, the Hongkong Government has given all possible encouragement and assistance towards realizing the dream of a real school. Present plans envision a Middle School (High School) with 24 classrooms 1,200 students, ready for classes before the end of 1956. This will be an immeasurable boon to the teeming population of the area, a mighty weapon in counteracting Communist efforts to capture the minds of the youth of Tai-Hang-Sai.

Built on a hill overlooking Tai-Hang-Sai, St. Peter in Chains chapel and rectory is known throughout the area for charitable, educational and religious activities. The site was formed by excavating the hill.

School is no drudgery to these girls. Many envy their good fortune, able to go to school.

St. Peter's chapel, already too small for a growing congregation becomes classrooms on weekdays.

Movable partitions divide chapel into classrooms; plans are being made for a real school by 1957.

Fr. Reilly observes as teacher explains Chinese text. His makeshift school is dear to his heart.

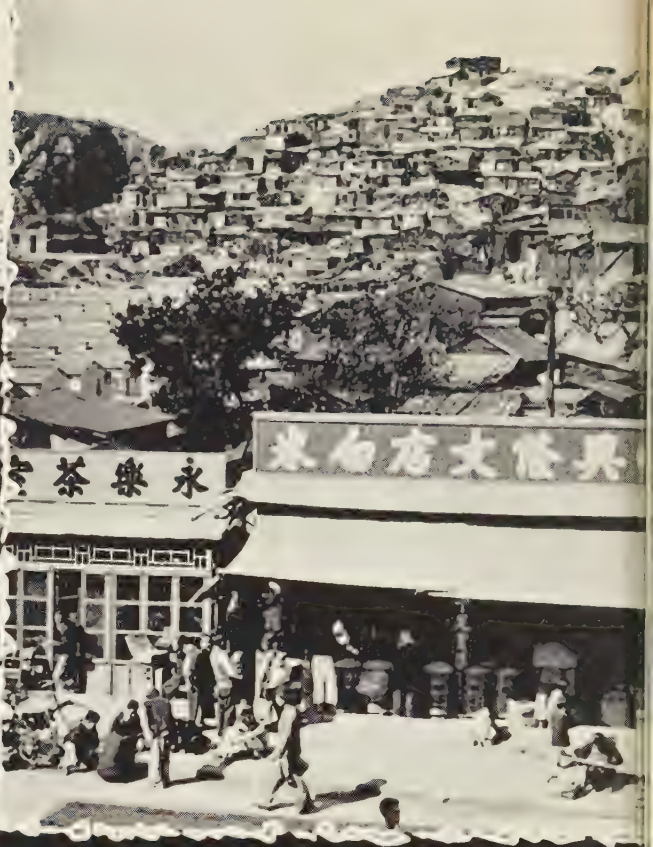
During recess Fr. Reilly poses a riddle to the children, all in fluent Cantonese. The children love it.

This young lady will be in the afternoon shift at school; two shifts accomodate more children.

These children are among those being moulded to a Christian, human pattern, free from Communism.

The dispensary fills another need of the area. Doctors give several hours free service weekly.

Prior to 1953 fire Tai-Hang-Sai was incredibly overcrowded, a maze of narrow, unsanitary lanes.



These wooden shacks, spared by the 1953 fire, are eventually to make way for fireproof structures.

Government-built concrete tenements replaced the flimsy shacks destroyed by fire; rent is nominal.

Partial view of Tai-Hang-Sai as being developed. 30,000 people of area need Fr. Reilly's school.

NOTES AND INFORMATION

1. "Untouchable Dogmas"

Observations by Prof. E. S. Kirby

SO many people turned up yesterday at the Hongkong University to hear Professor E. Stuart Kirby's "Impressions of People's China" that they had to move to a bigger lecture hall. And still there was standing room only. The account the Professor gave of his observations on his recent visit to China was comprehensive, intensely lively and humorous.

He stressed that the recent trip had been one of invited individuals—in no sense a University delegation. They went as individuals, had individual reactions, and returned as individuals. The hosts had been the People's Association for Cultural Relations with Foreign Countries. The nature of this organisation, its membership, constitution and functions, were not fully explained, but apparently its budget was furnished by the People's Government of China.

Hospitality Extensive

The hospitality extended was complete and extensive; in nothing were the administrators and organisers of the New China more truly Chinese than in their great, and really excessive, hospitality. The group was very well fed, lodged and attended. The budget and staff of the Cultural Association must be extensive; Prof. Kirby estimated that this particular trip cost China about £5,000, and officials had informed him that about 3,000 other people had been on this sort of tour this year. It followed that the People's Republic had laid out in 1955 about £750,000, or HK$12,000,000, on this type of propaganda activity alone.

Prof. Kirby said he had lost a small amount of sleep (as a conscientious economist) wondering what they expected to get out of it in return. As far as he personally was concerned, he was unable to make much return. To convert so "hard boiled an old Ego" as himself to Communism, they would "have to put up a very much better show", not in personal entertainment but in the general social and economic field. He was, he considered, the type of person of whom it might be said that the way to his heart lay through his brain, rather than his stomach.

Simple Minded Confidence

He had travelled very widely indeed in his lifetime, but rarely encountered so much simple-minded confidence. He might even call it naïveté. Apparently what was immediately in prospect on the Chinese side was an intention to open the tourist trade, and show to a group of the "moderately respectable professional bourgeoisie" that China was a safe, interesting, reasonably comfortable and convenient place to travel in, rather than an exchange of academic views. The sociability of the gesture was much appreciated, and he was glad to testify that the Chinese "Intourist" service was good.

Secondly, Prof. Kirby said, it was impressed upon the travellers very many times, that the Chinese people wanted friendliness with all nations and peoples; and above all peace, peace. It was useless to point out to them that this was quite a worldwide feeling, these days. Their fixed belief was that such an outlook was safely established only

in the Soviet Union and in the "other People's Democracies." When the travellers had visited a kindergarten, they found the children had been trained to rush out and clasp their hands and say "p'i hsi." Adults would grasp their hands in both their own, and hold them for three minutes, murmuring "peace." One didn't quite know what to do in reply. He would advise prospective travellers to China to write to Emily Post beforehand to ascertain a suitable etiquette. The characteristic British responses, such as "Oh rather, Not half. How right you are" seemed only weakly to meet the occasion. He would, however, convey this heartfelt message as widely as he could, and could ask his Chinese friends to believe that this sentiment was heartily reciprocated everywhere.

It seemed boorish to comment on a certain circumstance, but as a great respecter of factual objectivity, Prof. Kirby said, he had not hesitated to do so during his travels: namely, that there were at the same time a very large number of soldiers about in China. In fact, he had rarely seen so large a number of soldiers anywhere. They were more frequently seen than the most common of all the slogans: "Peace ten thousand years." The next most common slogan was "We shall certainly liberate Taiwan."

Other untouchable dogmas were that the sole measure of progress was industrialisation, and that the large scale—in industry or agriculture, or indeed in any kind of organisation—is *ipso facto* more efficient and more productive, per unit of area, input or investment, than the small scale. To suggest otherwise was treated not merely as heretical or illogical, but as incomprehensible. Other absolute beliefs were, of course, that there was nothing good or hopeful in the China of the preceding regime, that everything had improved since the Liberation; that foreigners in China, especially Americans, had never done any good in that country, and had been actuated by low motives; that conditions in Taiwan were self-evidently worse than those on the Mainland. Any view or evidence to the contrary was treated with some contempt, and usually with sheer incomprehension.

Anti-Foreign Feeling

The danger of all this, Prof. Kirby thought, was that anti-foreign feeling and action could in effect be aroused at any time. The blame for shortcomings in the past, the Chinese were firmly and widely taught, was mainly with foreigners; China was depicted, for instance, as rich in resources and ripe for super-industrialisation, of which she had previously been deprived only by the wicked foreigners. Present difficulties were similarly blamed directly or indirectly on foreigners. If acute difficulties were to arise in future, an outlet might be found in action against foreign countries.

It had been stated that all the questions of the HKU visitors had been answered. This was formally and quantitatively true; answers had been given. Whether these answers were qualitatively satisfactory was another question. Speaking for himself, he had received many answers and much information but for the most part replies had been superficial; fundamental or indicative questions had been to some extent evaded. He would instance a visit to Peking University. It was there stated that, in the five year degree course, there were no written examinations, but only oral tests, in which all but one or two per cent of the students passed. To professional academicians, this raised grave doubts as to the standards involved, and he was the more anxious to obtain reassuring evidence. It was ascertained that at these oral examinations, candidates came individually before a committee, and were handed a written list of "problems" which they answered verbally. Specimens of these problems were requested; but it was answered that they were not at the University, being kept at the Ministry in Peking, to which application could be made.

It was next requested that at any rate syllabuses, curricula, or prospectuses might be seen. One answer to this was the same as before: that they were lodged at the Ministry. Another was that they were in a certain file, and the man in charge was out at the moment and had taken the key with him. Prof. Kirby had asked to meet some students and talk to them. But they had left the classrooms. Where were they then? Some might be in the hostels. On being shown

the hostels from outside, he had suggested to go in and meet some students. Oh, the students would by then have gone to lunch. Walking further over the campus, he had suggested they might call in and see the students in the lunch rooms. Oh, by then the cars were waiting and it was time for Prof. Kirby to return to his hotel. At Wuhan University, later, it was not possible to talk to the students, as they had all been called to attend a "mass lecture." Prof. Kirby remarked that by that time he had gained more than a faint impression that he was being "Put off."

"Rather trite" answers had been given by officials to his more technical questions on the Five Year Plan, and on the more "inward" workings of the economy and policy, more and more so as his questions moved up towards the "$64 level." Prof. Kirby avowed that he did not expect them to give any of their secrets away to him, but he had hoped they might treat him as a worldly-wise economist, rather than an inexpert public.

His conclusion was that this trip had not been intended, on the Peking side, as a means of quite that sort of contact. Prof. Kirby repeatedly stressed while in China, that all he was really interested in was finding facts; and had emphasised that the rest of the world would require more facts; more analytically presented than hitherto, before it could believe current Communist claims. He had mentioned, for instance, that he had working relations with certain economic offices of the United Nations Organisation, which had the task of reporting objectively on economic progress in Mainland China, as in other countries, but were hampered in this by the lack of factual material. He widely canvassed a plea that the Peking authorities might make more information available to such public agencies, and to the educated public abroad. This, he pointed out, they might safely do, from their own point of view, because UN offices are obliged, by their own strict rules, to use and quote only governmental data and sources, in such reports. There had been no immediate response, but he hoped the idea might eventually sink in. Of course, no individual, at the levels he moved in, could speak on such a question: even the smallest decisions had apparently to be referred to someone else.

Economic Conditions

Prof. Kirby emphasised that the above remarks probably applied much more to his particular fields of study than to any other. Some of his colleagues might have had a different experience; but of course his special interests—Economics and Political Science—touched "rather deeply into the ultimate questions" for a Communist state and society, in a way that many other subjects did not.

Turning now to the actual economic conditions in the country, he would say that he was struck most of all by the drabness and lack of color or "sparkle" in the people, in their living conditions, their dress, their demeanour, in everything. He tended to agree with Winston Churchill's definition of Communism as "an equal sharing of squalor." He knew this was a commonplace observation, made by many travellers; but he thought it essential to repeat it first, as being in fact the most important point. Here was a nation in drab uniforms and overalls.

Britain, in the depth of wartime, had been through a regime of "austerity," with only "utility" goods available, of the lowest serviceable quality and rather severely standardised. China was subject today to "siege conditions" at least as bad, in respect of clothing, uninteresting shops, etc. The speaker was well aware that China had for long been a poor country, in which life was hard for the masses. His point was that in pre-Liberation times dinginess or poverty had not at any rate invaded the spirit and outlook of the Chinese people. The love of chat and banter, the sense of humor, the zest for eccentricity, above all the enterprising confidence that life was full of change and opportunity, so that the individual might change his own personal conditions tomorrow, all these were largely gone. Drabness has now been systematised. Peking today was a dull place compared to the old days. Prof. Kirby referred for instance to the delightful and ingenious shop-signs and decorations, the numerous pedlars and picturesque characters; all these were now almost gone, together with many other special and charming features of the former Peking.

New Buildings

A good deal of new building had been completed. This was however, in his judgment, done in a nondescript, characterless architecture, the effect of which he could only describe as "barrack-like"; it was vaguely "western," or rather East European, in style and inspiration, indifferently performed. Two or three years ago, there had been some attempts at making more comfortable and less ugly buildings, but that had now been stopped in the name of "economy." The extent of new building was not really above the world average, but of course it was useless to try to convince the New China devotees that the building boom was a world-wide phenomenon, or that imcomparably higher rates of "development" were to be seen in such places as Venezuela or North Borneo. In Peking, most of the new development was concentrated in the "new University quarter" west of the city, which was being constructed on the lines of a "super factory-estate."

Prof. Kirby would agree that the standard of living of the people on this dead average, appeared somewhat better than pre-Liberation. Despite rationing, there appeared to be no food shortage, and no signs of malnutrition. Clothing, though rationed and insufferably dull, appeared also sufficient.

Industrial Progress

There was solid, even massive, progress —in terms of industrialisation, which was their sole and absolute canon. He would analyse this as follows. About 20 per cent of the progress was ascribable, in his view, simply to the restoration of peace and normal facilities after 25 years of war and civil war. about 25 per cent was due, he thought, to intensified working, discipline and control; about 15 per cent to certain common sense practical improvements, and another 10 per cent to the fulfilment of plans already prepared (e.g. work on the Yangtse Bridge dated back to 1919; on the Yellow River scheme to 1914), which any Government would have proceeded with, on the restoration of internal peace. About 50 per cent, would have to be ascribed, he considered, to the introduction of machinery and equipment, technical assistance, managerial skill and new methods from Russia and East Europe.

On hearing this calculation, a friend had queried whether he did not give any credit to the Communist Party and leadership; his reply would be that he included this under the above headings of "intensified discipline and control" and "introduction of Russian methods." He was aware also that there were statisticians and others present, who would point out that the percentages he had given totalled not 100, but 125. This was because he had a large debit item to add: namely, the extent of bureaucratisation, which in his view necesitated a balancing entry of about 25%.

Soviet Aid

Big new undertakings which he had seen, such as the giant Anshan Steel Works and the No. 1 Machine Tool plant at Mukden, were given entire by the Soviet Union; practically all the machinery was Russian and East European, the working methods, the terminology, were all Russian. This was in effect a transfer or transplantation of part of the Russian industrial potential to China. A good point was, however, that the Russians had quickly trained up Chinese personnel to take over; in general, they had now withdrawn to a consultative role in the background. Japanese technicians had also been dispensed with, in Manchuria. The great bridge over the Yangtse at Wuhan was similarly built under the instruction of Russian technicians, and done by Russian methods. Russian equipment was in general technically good; though little attention was paid to "finish," and in his view the technology was for the most part "not imaginative."

The equipment of the great open-cut mine at Fushun which he had visited, appeared to him to be about the same as that which he had seen there on his last visit nearly twenty years ago, in the Japanese time. The area of the pit had however been extended some 20 per cent, and its production was claimed to be up to 9,000,000 tons a year, which would be an increase of more than 20 per cent. The shale-oil refinery at Fushun was working on the same lines, and with the same equipment, as under the Japanese in pre-war days; some extension was in process, still on the same lines.

Factories appeared to be largely under the control of Party men. Exaggerated stories were told, by such people, about pre-Liberation conditions. At Fushun, for instance, it was said that the Japanese used to beat the workers over the head with sticks, and provided no hospitals for them. These statements were quite unfounded in his own experience of visits in 1935 and 1937.

He felt, however, that there was much greater freedom and sense of confidence in the North-East (Manchuria), than in the capital. The Northeasterners were genuinely proud of their industrial and technological leadership of the country; and real-wage conditions for the workers were somewhat better there. In Hankow, where he had also stopped over, material conditions were more shabby and social discipline appeared slacker; unlike Peking, Wuhan people spat on the streets, and crossed the road where they pleased, smoked, laughed and spat in the theater, and there were some beggars. He saw little of Canton, but it looked rather dull. Peking was more orderly, a bit of a showplace; but he felt the political and general tensions were more centralised there.

Cultural Activities

On cultural life and activities, Prof. Kirby said it was usually represented that the drabness to which he had referred was much compensated by the New Popular Culture. This New Culture seemed to him, unfortunately, to be in some part "phoney". The standard of stage dancing was high, but quite obviously it derived entirely and directly from the Russian ballet. The choir-singing was also good, but also technically Russian. There were Russian songs with Chinese words, Russian dancing in Chinese costume; Great Russia calls the tune, and sets the step.

Prof. Kirby feared that a common culture, at the lowest common denominator, was being established in this fashion, all the way from Leipzig to Hanoi. It seemed to him that the musical program, for instance, was about as follows: one week artistes from Shanghai performing Russian songs with Chinese words, the next a Czech group rendering Russian songs with Czech words, the next a song and dance troupe from East Germany doing similar things in German, and so forth. Much of the literary effort was, he found, on the same lines.

Crude Flag-wagging

As a true lover of peace, he was disgusted at the crude flag-wagging which was a feature of this culture. One saw the heroic North Korean mother welcoming her wounded soldier-son, the Mongolians prancing onward under the Red Banner of Jenghis Khan, the railway being built to Indo-China, with Red Flags meeting on the far frontier—and so forth. In England, one would have to go back to the time of the Boer War to find quite the same thing; Noel Coward's "Cavalcade" was highly sophisticated by comparison. Plays and films were almost incredibly "ham" in building up a picture of the bad old days; the wicked, wicked landlord seducing the sweet, sweet peasant girl, the good, good, model worker loved by the loyal, loyal factory girl, and hated by the creepy, creepy saboteur —and so forth. He did not see how a self-respecting culture could really emerge from such components, until fresh air was admitted from other sources.

Much had been made of the restoration of old temples and palaces. This had indeed been carried out on a great scale, and their surroundings made into parks for the use of the people. The results were generally excellent, from such a point of view. His first personal reaction was, however, that he found the new and bright colorings unnatural. The shape of the buildings remained of course as impressive as ever. Studying more closely, he had seen that the repainting and redecoration had been done in an extremely standardised manner; the patterns and effects were all the same. He learned from residents of Peking, who had seen it done, that the designs were in fact "mass produced"; the work was done from uniform pattern-books, sometimes, even stencils. In former times, each of these places had its own individuality and atmosphere. This seemed to him a good allegory of the New China, for better and for worse.

Of agricultural conditions, Prof. Kirby said, he had been able to see very little. It was the dead season of winter. People were out in squads, doing rough work on the land; in many cases, building dykes etc., by the ant-hill method, each person carrying two baskets

of earth. He did not see a single tractor (except in an Exhibition), and little machinery. He had visited a very good cooperative farm in the vicinity of Mukden. This was of course a show place; its gatepost bore the inscription "Shenyang City Area Agricultural Demonstration Center." It had recently been announced that 1.9 million farm cooperatives had been formed, a figure much above the current Plan targets; clearly the agricultural collectivisation drive was being intensified with every effort.

"Completion" of plans and projects appeared however to be a relative term. For instance, the Han River Railway Bridge was to be opened to rail traffic on January 1st 1956. When he saw it a few days before, only one of its two tracks was down, and some more girder work might be required on that one; as soon as a train could be ceremonially run through, he thought, that might be counted as "completion," but in fact a large proportion of the job remained to be done.

Sometimes such terms as "basically completed" were used. He thought the First Five Year Plan was quite an approximate and "basically completed" affair; though the Second Five Year Plan might be a real Plan, in the full programmatic sense.

Effort For "Progress"

A tremendous effort was being made for "progress," conceived and defined by certain arbitrary criteria. The whole was dogmatically and, he thought, not too intelligently —handled. Any real standards of comparison, either with the past or with events and developments in other parts of the world, were rapidly fading out in the consciousness of the people of Mainland China.

Communist China sought admission to the United Nations. Prof. Kirby said he regretted that he personally must adhere to the view that this could hardly occur at the cost of displacing the Formosa Government, since (in his judgment) the latter — despite its very grave imperfections — represented rather more of the real China than was to be found in the Russianised Mainland system, and much more hope for eventual Nationhood and Selfhood for China. Moreover, bygones were not yet bygones, in respect of what had happened in Korea.

There might, he thought, be a middle road: of bringing Communist China first into the subsidiary and practical workings of the United Nations Organisation, such as some of the peripheral Specialised Agencies; changing the organisation of the U.N. in that sense, if necessary. Working in such spheres might, in time, give the Mainlanders a wider sense of proportion, a deeper recognition of international realities, and a due readinese for compromise. At present however, officials to whom he had spoken tended to take an extremely subjective attitude; they rode the high horses of National Pride and Absolute Principle. On one occasion, Prof. Kirby said, he had ventured to lecture one dignitary privately on the meaning of Marxist Objectivity. He had referred to Lenin's teachings on the United Front tactic, his celebrated maxim of "being ready to cooperate with the Devil's grandmother, for purposes of mutual advantage." But he was uncertain whether the standard of Marxist knowledge in China was sufficiently high to enable them to cope with the present situation, which required some intrinsic adjustment, involving more than the repetition of platitudes about the peoples of the whole world wanting peace.

Peace Needed

Of course they all wanted peace; rather, they were determined to have it. The United Nations was the only means of ensuring entire and absolute peace. He was deeply reassured by the extent to which, he found, the ordinary people of China wanted and needed peace. It was not just a catchword to them; they, as far as he could judge, were eager for practical, as well as theoretical, cooperation with other peoples. Peace was now not only a question of diplomatic formulae between Governments, but one of real contacts between peoples.

Prof. Kirby said he hoped that, despite political differences, he himself had made some good personal friends in Red China. He would be delighted to invite them to Hongkong to talk "brass tacks" with them, to tell them all the facts he knew, to present them with all his exam papers, and introduce them to all his students.

Answering questions after his talk, Prof. Kirby said that he missed a long meeting with the Premier and Foreign Minister, Mr.

Chou En-lai which some of his party had, because he was visiting the north-east. However Mr. Chou returned to meet the rest of the party at their farewell cocktail party and he found him charming and "quite a western diplomatist."

Prof. Kirby said that he was told that at the first long meeting Mr. Chou described Hongkong as "a very prosperous international port if the Americans did not meddle with politics in this part of the world." But this was only hearsay, the Professor added.

He said that there were a few churches functioning in Peking, but many of them were closed, looted or taken over for public utility purposes.

Asked to compare land reform in Taiwan with that on the mainland, Prof. Kirby said that he was impressed with the program he saw in Taiwan, but land reform on the mainland was before his time and he did not see any of it during his trip.

South China Morning Post
Jan. 10, 1956.

2. Repercussions

A LENGTHY talk given by Professor E. Stuart Kirby of Hongkong University, Jan. 9, 1956, seems to have aroused the Communists. Giving his impressions after the recent tour of a group of professors, of which he was a member, Professor Kirby had some uncomplimentary things to say about conditions on the mainland. Newspapers reported the Professor as having said that drabness prevails in Red China. He gave as his opinion that the Nationalist Government (Taiwan) represented rather more of the real China than was to be found in the Russianized Mainland system and much more hope for eventual real nationhood for China.

The Hongkong Standard, January 14th, quoted an interview which the Wen-Wei-Pao (Communist) printed as coming from Mr. Percy Chen, a Hongkong lawyer. Mr. Chen said that Professor Kirby in his speech on his recent visit to Red China shows that he is a politician and not an economist. He also ridiculed the Professor's assertion that preparations for the Yangtze Railway Bridge were made as early as 1919 and that those for the Yellow River project were made in 1914. He said that what an economist should consider is not so much actual planning as actual accomplishment.

In a speech given by Mr. Chen himself on January 15th, a speech originally scheduled at Hongkong University then given at Kam Ling Restaurant when University authorities withdrew permission, he is quoted as having said: "The People's Republic is not a police state. There is humanism about the entire great movement. The people regulate their relationship to each other through their own acts and restraint. Obstruction, intrigue and frustration have disappeared." Mr. Chen said he spoke to the Communist Minister in charge of water conservancy, during a recent visit to China, and that this official reported the current project will "in a short while make the Yellow River a river of clear water." Mr. Chen emphasized that "the proximity of Hongkong to China means that the larger mass will influence the lesser mass and the social, cultural and economic developments in China cannot fail to influence the relative development here (Hongkong)." [Hongkong Standard]

One of the others who had been in the professorial group touring China, Professor E. Blunden, made a rather lengthy statement to the Hongkong Ta-Kung-Pao (Communist), a statement supposed to remove the sting from Professor Kirby's remarks. Add to this a statement by a prominent Chinese, K. P. Chan, part-time lecturer at Hongkong University, charging that Professor Kirby spoke "in the voice of the American State Department," and there is every reason to think that what Professor Kirby had to say touched a sensitive spot. The reaction was prompt and strident.

A rather intriguing sidelight to the professorial tour of China was given in the Hongkong Standard of January 13th, which we quote: "Reliable University of Hongkong sources last night confirmed the report that Red China had invited the unofficial University delegation of professors and lecturers for a visit as part of a plan to

establish the HKU as a base of operations for propaganda and political activities. Unimpeachable University sources, which asked that their names not be used, were not hesitant in confirming that the professors and lecturers who visited Red China recently as 'private individuals' played into the hands of the Communists in their plans for future infiltration of the University of Hongkong.

"There has been no official statement or comment from the University. Vice-Chancellor, Dr. L T. Ride, when queried last night about the report said: 'It may be true but I know absolutely nothing about it at all, or about what happened during the trip.' . . . 'Please do not quote me,' one source said, 'but it has come out unequivocally that our delegation which visited the mainland during the holidays has been used for Communist propaganda. Moreover, it is now a matter of cold fact that the Chinese Communists intended the visit to establish a precedent whereby their professors would visit our University. They then planned to ask for reciprocal student exchange to be followed by mutual exchange of student cultural groups such as art, literary and music societies. Their ultimate goal was to establish at the University of Hongkong a sounding place for propaganda and a base of operations for political activities.'

"Another responsible University source, when asked whether or not the mainland visit by the professors and lecturers was part of a bigger plan, said: 'This is true. They were using us purely for their own ends. If we were all botanists it would have been all right, but some of us are studying other things. We could not get any facts because there was a curtain around us. You might call it an invisible curtain. We got lavish hospitality but no facts which we were, of course, looking for.' Asked if any of the delegation that made the holiday visit were hoodwinked by Communist propaganda as a result of the trip—answer: 'Definitely. We who have spent so much of our lives in China know what was there before the new regime came and were not deceived. Perhaps some of the members of the delegation leaned toward the Communist position before they went on the trip, but at any rate, some of them were firmly taken in by the propaganda.' A third person was asked whether or not the report was true or false and replied: 'It is true. I knew it before I went on the trip but I went anyway.' The reporter suggested that it seemed strange to know the intentions of the Communists and to go in spite of it. The reply was that the trip was made because of 'personal convictions'."

The above report, given prominence in the Hongkong Standard, has not as yet been questioned or denied.

3. Second Group of H.K.U. Professors Return to Hongkong From Peking

(*Ta Kung Pao,* Communist, Jan. 1, 1956).

The second group of Hongkong University professors who went to Peking recently returned to Hongkong yesterday. They included Dr. D. W. Gould, Senior Lecturer of Biology, and Mrs. Gould; Mr. T. R. Tregear, Senior Lecturer of Geography, and Mrs. Tregear; Mr. R. Strahan, Lecturer on Zoology; Mr. J. Gray, Assistant Lecturer on History; Mr. Visick, also an Assistant Lecturer; and Mrs. M. Visick, a Lecturer of the English Department.

The party of Hongkong University professors headed by Prof. Blunden left for Peking on Dec. 8 and, with the exception of five who went to visit the Northeast, spent their Christmas in Peking.

Dr. Gould told press reporters here that on Christmas Day, he and his colleagues spent nearly the whole day in the Summer Palace and had lunch there. In the evening they attended a party given by the Chinese People's Association for Cultural Relations With Foreign Countries, which was also attended by Premier Chou En-lai. On Christmas Eve they had a party with several Chinese priests at a Chinese restaurant, where they had some famous Peking duck. Some of the professors from Hongkong also went to a church.

Press Review

The featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

1. Ask UN Probe of Peking Prisons

MORE than 60 Catholic missionaries of all nationalities, who once worked in Red China and survived its prison camps, have joined in lodging a sweeping indictment against the Red regime's torture treatment and barbarism against innocent prisoners. They request an international commission of the United Nations to make an immediate open investigation into the conditions of Red China prisons and labour camps "so that some remedy can be brought to the sufferings we have witnessed."

The appeal, signed by French, Canadian, Spanish, Dutch, German, Belgian, Italian, American and Irish missionaries, all of whom have spent at least three to four years in Communist Chinese prisons, states:

"We have never at any time been agents of any foreign power. When a new government came to power in China we recalled to the Faithful the Church's doctrine on submission to established powers. However, the same fate overtook us all. One day we were arrested and thrown into jail, accused of being 'counter revolutionaries', 'imperialists', 'foreign agents', 'spies'. We had taken part in no political activity whatsoever; all our activity was on an exclusively religious plane.

"Treatment we underwent varied. Some of us were tortured outright. Others had their hands tied behind their backs or were handcuffed, day and night, for six-month stretches. Others were compelled to remain standing during endless questioning which lasted non-stop for periods up to five days and five nights. Many of us had to remain kneeling on the ground for an entire day without being able to rest and compelled to 'think over our crimes'. Finally, others can only complain of having been deprived of freedom and of being made to sign a statement each night to the effect that they had *not* been 'ill treated'.

"Many of us were thrown into a common cell where we and our fellow prisoners, Chinese, were made to encourage each other to 'change our way of thinking'. We were told each day that to reform our way of thinking was the only way to obtain release.

"All religious insignia and prayer books were taken from us. We were forbidden, under threat of punishment, to make any of the traditional signs which accompany private prayers, such as a simple Sign of the Cross. We remained thus for months, some of us for years, with no visitors allowed, and save in a few exceptional cases, no letters could be written or received. Our cells had no beds, no tables, no chairs. We slept on the bare floor—wood or cement.

"We appeared before judges with no lawyer to defend us. All interrogations were aimed exclusively at attempting to obtain false confessions from us, to the effect that we were imperialists, spies, enemies of the people. This was done by most impressive

threats and carefully planned pressure to make us lose our self-control. Some of us were sentenced to hard labor. The work for the most part was very heavy, sometimes exhausting, and the condemned men were made 'spontaneously' to increase their rhythm of work.

"All principles of justice which are common among civilized people were violated where we were concerned; in nearly all cases there was no precise charge levelled against against us and no proofs brought forth. In no case was there any one to defend us. In other words, we were the victims of the most arbitrary procedure.

"Our suffering has now ended. But the Chinese People's Government still detains in its jails many foreign missionaries, colleagues whom we knew and lived with. We can affirm that they are no more guilty than were we. Their American nationality alone has caused them to suffer a worse fate than ours.

"Finally, several hundred Chinese priests and thousands of Chinese Christians are still in prison. Recently (Sept. 1955), the Bishop of Shanghai was arrested together with priests, seminarians, nuns and Catholic laity—all Chinese. For them, as for us, there are no legal motives for arrest. They are being given the same treatment in order to obtain false confessions. They too are cut off from all outside contact; some of them have been deported as convicts to desert areas of West China. We can solemnly affirm that they are innocent of any political crime. In their names, in the name of those who are reduced to silence, we raise our voice in protest.

"Our pity, our feeling of revulsion as free men, is not confined to our fellow-Catholics. We have lived in prison cells with dozens of Chinese companions, of all social classes and religious beliefs. The great majority of them, like to us, were deprived of the most elementary protection of justice. It is on behalf of those thousands now cramming Chinese prisons, who can not make their voices heard, of their wives and children that we, who are now free to raise our voices, wish to protest and ask for justice.

"This protest remains outside the realm of any political, economic, social or religious theories. It is made simply on behalf of human principles which are being systematically violated. We request that the 'International Commission Against Concentration Camps' of the United Nations open an investigation into prison and forced labour regimes in Red China and also into methods used in that country. We request the Commission to obtain, through representations with the Chinese Communist Government and international organizations, and through appeal to world opinion, that remedy be brought to so much suffering which we have witnessed."

Hongkong Standard, Jan. 14, 1956.

2. *Undercurrents In Philippines*

OF late one or two voices in the Philippines have been heard on the question of relations, commercial or otherwise, with Communist China. One such voice is that of Senator Edmundo Cea who proposed that the Philippines establish trade relations with Communist China. The politician said he was not concerned about the ideological aspect of the proposal. He was primarily thinking of its bolstering effects upon the national economy of the Philippines. It is hard to say whether he was feigning naïveté or did he happen to be unfamiliar with Communism or the way Communists operate.

It was, therefore, gratifying to note that leaders in the Philippine Senate have reached an agreement among themselves to reinforce President Magsaysay's administration in its anti-Communist policy in the forthcoming session of the Philippine Congress, which is due to commence on January 23. It was agreed to adopt a wary attitude toward the China problem and to ignore any demands for recognition of the Peking regime. In a

way, it was somewhat odd that considering Philippines' history, its close ties with the United States, its belief in the democratic way of life and political institutions, and its own geographical situation, that the senators should have found it necessary at this late stage to re-affirm their support of the government in its foreign policy on this point. One would have thought that such support is to be taken for granted. The need of airing at this juncture shows that there must have been undercurrents in the other direction.

The people of the Philippines had their share of contacts with Communists when they were putting down the Huks not so long ago. President Magsaysay, who organized the successful campaign against the rebels when he was Defence Minister in the previous administration, must know all the angles to the question of Communism. The recent discovery of a secret Communist underground among the younger generation of overseas Chinese in the Philippines only goes to show the international ramifications of Communism.

While it is good to know that the senators have finally decided to back up the administration in its anti-Communist stand, they should indeed go a step further by urging closer relations with other anti-Communist nations in the area. They should advocate Philippine leadership in the formulation of a regional dynamic policy to contain Communism on the Chinese mainland and ready to take joint measures if it should ever step outside the boundary.

Editorial, Hongkong Standard
January, 6, 1956.

3. *Red Undertow In Singapore*

From a Correspondent in Singapore

THE Special Branch of the Singapore police began its battle with Communism in 1927. It is believed that one of the earlier gambits of the chief of the Branch was to introduce Loi Tak into the Malayan Communist party in 1934/35; he was subsequently gratified to learn of his agent's election as Secretary-General in 1939. The selection of Loi Tak might be described as masterly. It represented, however, a higher standard of play than could well be maintained after Loi Tak's disappearance (with the funds) in 1947. The achievement of the police in G. K. Chesterton's novel—in which all the members of the Anarchist Council turned out to be detectives—has not been repeated in real life. The Singapore Communists are now to be numbered in thousands. Since the time when they tried to murder the last Governor but one, their methods have been outwardly peaceful. But that does not mean that they are inactive.

The crucial moment in a revolution is reached when the government of the day can or will no longer protect its friends. After a Strafford has been thrown to the wolves, the execution of Charles I is only a question of time. In that sense revolutions are caused by the power against which they are directed. The unrest in Singapore arises mainly from the British promise of self-government — to the Chinese-speaking a sign of weakness, to the English-speaking a mere betrayal. There is here a marked contrast with Hongkong, where the absence of unrest is due, at least in part, to the British decision to maintain direct rule. As seen on the map, Hongkong appears more perilously isolated than Singapore. But the local Chinese are less impressed by this than by the spectacle of the British flag apparently nailed to the mast. While it is immovable at the mast-head they can afford to be loyal to it. Once it begins to descend, if only by inches, they must look elsewhere for protection.

Logically, the position in Singapore and Hongkong is exactly the same. The flag was hoisted in both places before the population arrived. All who landed in either place stepped on to British soil, choosing to do so because it was British. If disappointed, they were (and are) perfectly free to go home.

They are not free to complain that the territory is under British rule, for they or their ancestors were perfectly aware of that when they chose to settle. This they would mostly admit. That Britain could not protect them against the Japanese in 1941-42, they apparently forgive. What they cannot do is support a regime which is intent on suicide.

Communism in Singapore, like patriotism in Hongkong, thus owes its strength to British policy. It owes its recruitment to the Chinese secondary schools and especially to four of them. Of the ill-paid and ill-qualified Chinese teachers, a fair proportion are Communist and a larger proportion intimidated by their Communist pupils. Of the pupils, a proportion are of the professional student type, with ages ranging up to twenty-two or more. Over pupils of this kind, no head teacher has any authority. Nor would he be supported against them by the terrified tradesmen of his School Board. Chinese businessmen dare not oppose the activities of those who may be ruling Singapore tomorrow.

Communism is a religion, and its religious opponents, Catholic or Methodist, would ordinarily rally to the British flag. These are free at least from the prevailing desire to be on the winning side. The non-Communist electorate should also be strengthened by the output from the English schools, more especially from about 1960. But the focus of loyalty—the Queen, the flag, the national anthem, revered as recently as 1950—has been virtually withdrawn. The elements of opposition to Communism exist but have lose their center of positive allegiance. Can they find another? Is there time to create a local patriotism to replace the loyalty that is gone? For any such rallying of local sentiment, time is desperately short.

The likelihood is that no reaction against Communism will gather strength until more of the disadvantages of Communism have been experienced or at least perceived. The final objection to Singapore going Communist is that it would then cease to exist. Defence against Communism may rest ultimately not in the hearts and minds of the people but in the nature of the facts. For Singapore, depending as it does on trade with Britain and the United States, can no more afford to quarrel with these powers than it can afford to quarrel openly with China. For Singapore the motto should be that the customer is always right. This lesson may have to be learnt from the sagging graphs and empty bellies of a declining trade. The mischief is, however, that such a decline, effective as it may be as a warning, is easier to cause than to reverse. The lesson when learnt, may be learnt too late.

For there is, after all, no particular reason why the dotted lines on the map should converge on Singapore. The oceanic ships might call instead at Sandakan, where the oil of Brunei is close at hand. The international airlines could shift their routes and find a new center at Labuan—they might do so in any case for reasons merely geographic. The Malayan exports of tin and rubber might reach the sea at Port Swettenham. The Straits Trading Company might decide to do its smelting at, say, Kalng. Singapore might become so insignificant that no one would notice whether it was a Red republic or not. It is to be hoped that its citizens will see the danger in time. (*The Economist*)

Hongkong Standard
Jan. 13, 1956.

Their Oracle Agrees With Us

It is inconceivable that the Soviet Republic should continue to exist for a long period side by side with imperialist states. Ultimately, one or the other must conquer . . . Coexistence is impossible; *conflict is inevitable.*

Josef Stalin.

Book Review

EL ESCLAVO DE LOS ESCLAVOS, *San Pedro Claver,* S.J., by Angel Valtierra, S.J., Antares, Imprenta-Editorial, Bogota; 125 pages, illustrated.

On the occasion of the third centenary (1654-1954) of the death of St. Peter Claver, A. Valtierra has written a biography of the great apostle, patron-saint of the missions to the negroes. It is a compendium of another book by the same author, entitled "EL SANTO QUE LIBERTO UNA RAZA". *San Pedro Claver. Su Vida y su epoca.* Bogota 1954, 980 pages.

In this book Father A. Valtierra depicts in an amazing style, the fundamental deeds, the most outstanding events in the life of St. Peter Claver. The short chapters have the movement and coloring of the scenes of a technicolor film. Nevertheless, it is by no means a novel, but a well documented biography.

M.S.

MISIONEROS AGUSTINOS EN EL EXTREMO ORIENTE (1565-1780). Obra inedita que con el titulo "OSARIO VENERABLE" compuso el agustino P. AGUSTIN MARIA DE CASTRO, Ano 1780. Edicion preparada por MANUEL MERINO, O.S.A. — Biblioteca "MISSIONALICA HISPANICA," Madrid, 1954; I-XXXV, 518 pages.

This work, the fruit of many years of investigation, deals with the achievement of great Augustinians; the conversion of many kingdoms and provinces; the martyrdom of many confessors of Jesus Christ; benefits which God, Our Lord and King, has given to these Christian communities; virtues and examples of many servants of God, the sweat and literary labors of many ingenious Spaniards; curious information, rare events and a thousand other things.

All the information principally refers to the Philippine Islands and to the long period, covering the first two centuries, in which the sons of the Doctor of Grace, St. Augustine, preached the Gospel there. Although treated briefly, all the most important historical events are related in this book relative to the Philippine Augustinian Province of the Most Holy Name of Jesus, which is fittingly named apostolic and missionary, having been so since its foundation up to our days.

It was written in the second half of the 18th century. The author, Fr. Agustin Ma. de Castro, went to the missions described, preaching now and then, and gathering the information given in this book. He entitled the book "Osario Venerable," "Biblioteca Idiomatica," "Compendio historico-critico de los principales sucesos de esta Provincia de Filipinas," etc., all of which have been condensed and abridged by the editor as, "MISIONEROS AGUSTINOS EN EL EXTREMO ORIENTE."

M.S.

Correspondence

I am the editor of a paper for children appearing in 13 Indian languages. The Catholic children of India have joined in praying for the Church in China. Though I cannot give you the exact figures, the Communions, rosaries and sacrifices made run into the thousands, while the ejaculatory prayer, "Sacred Heart of Jesus, save China!" would be numbered by the million. If possible, please let it be known in China that thousands of Indian children are praying for them; it may encourage and strengthen them.

Fr. P. Wenisch, S.J.
Madurai, India, December 12, 1955.

Reporting Communist Policy

1. Strategic Railway

NO better proof of the Chinese Communists' strategic-mindedness can be found than in the great efforts they have been putting into the building of new railways on the Chinese mainland since they seized power in 1949. Indicative of the urgency they have introduced into this task, they are pressing on even during the winter months.

Apparent is the immediate importance of the Yingtan-Amoy railway. Leading off from Yingtan on the Chekiang-Kiangsi Railway, this new line is moving steadily toward Amoy on the south Fukien coast. Once it is completed, the Commmunists will be able to move military supplies and especially high-octane gasoline for jets right up to Amoy by train. This will have the effect of nullifying the Nationalist blockade in the Taiwan Straits, and pose a direct threat to Taiwan itself.

Not so apparent is the far-reaching significance of railways that are being built away from the coast. First of all, there is the Lanchow-Sinkiang-Alma Ata Railway, which is being built from both ends, with the Russians responsible for the section from Alma Ata on the Trans-Turksib Railway to Urumchi (Tihwa), capital of Sinkiang province, while the Chinese Communists have been working on the section westward from Lanchow, capital of Kansu. The Chinese line has already been built up to Changyen in western Kansu, and despite the winter the work is being continued.

When this great trunk line is completed, probably in three to four years' time, China will be connected with the Soviet Union by a third and by far the shortest railway line, the other two being the one through Manchuria and the other through Outer Mongolia. The latter is a sort of spur line from Tsining on the Peking-Suiyuan Railway to Ula Bator, capital of Outer Mongolia, which is linked with the Trans-Siberian Railway.

Now from Paotow on the Peking-Suiyuan Railway in Inner Mongolia a line is being built southward to Lanchow, while southward from Paochi on the Lunghai Railway another line is being built toward Chengtu, capital of Szechuan. Between Chengtu and Chungking there is already a railway, which eventually will be extended southward to connect Kweiyang and Kunming. The Paotow-Lanchow and Paochi-Chengtu railways provide a direct short-cut between China's Northwest and Southwest.

The Chinese Communists are building the largest railway station at Lanchow, which is going to be the hub of China's new strategic railways. In case of major hostilities, it is the hope of the Chinese Communists to be able to maintain direct overland communication with the Soviet Union through Sinkiang.

Hongkong Standard
November 21, 1955.

2. 'Joint' Firms

PARIS, November 25 — (AFP) — The Peking radio reported today that 160 private factories of light industry in Shanghai, China's largest city, have now been incorporated into 100 joint State-private enterprises. The radio added that they include

textile, paper, flour, rice mills, and tobacco and enamel-ware factories in this biggest light industry center of Red China.

Meantime, a Peking People's Daily editorial quoted by the New China News Agency today commented on the socialist transformation of private industry and declared that "joint state-private ownership is the higher form of state capitalism." The paper stated that there are only a few big factories in Red China's private industry, the majority being medium and small sized enterprises. It continued: "Not only are they dispersed but they have poor equipment and are technically backward. Reorganization and reforms are necessary in order to improve their production and management."

The paper contended that joint state-private enterprise is a "decisive step toward the gradual elimination of exploitation." It said that a recent meeting was held by the Shanghai bureau of the Central Committee of the Chinese Communist Party to make overall plans for the socialist transformation of private industry and commerce in Shanghai and the provinces of Kiangsu and Chekiang.

Hongkong Standard
Nov. 26, 1955.

3. Chinese Red Press

(Condensed from China Weekly)

EVER since the organization of the Communist Party, the Chinese Reds have emphasized time and again that they must endeavor to conduct the press in a proper way. This, however, does not mean that all papers and periodicals should have impartiality, authenticity as well as freshness of news and beauty in form. Rather, they must try to meet the demands of the Party and render service to politics. In other words, the Communists treat the press as a political instrument to benefit the Party and Government, and there is no place for public opinion or expressing the views of the people.

At the present time, all publications on the mainland are under the control of the Chinese Reds who assign special tasks to each, in accordance with their unified plan. Their statistics tell us that there are altogether 265 principal newspapers and periodicals, of which 17 are of national character. Every publication has its own mission, and it is limited to its special field. A general discussion of some of the most important ones is given below:—

PEOPLE'S DAILY—a newspaper of the Central Regime of the Chinese Communists established in 1949, printed and published at Peking. It sends pressed mats of each issue by air to Shanghai, Chungking, Shenyang and Sian for publication. The Managing Director of this paper is Hu Chiao-mu, formerly head of the Government Press Administration, while Teng Toh, a noted Red journalist, serves as its Editor-in-Chief. There are two Assitant Chief Editors, Yang Kang and Chen Chuin. The Daily contains the views of the highest authorities concerning all internal and external affairs or events of importance, and its editorials are reprinted by other papers throughout the country. Moreover, all cadres, Party members, and people's organizations must read it everyday. Its views are studied and discussed by many with real thoroughness. The Chinese Reds claim that it has a circulation of 710,000 copies each issue, and the subscription is not restricted in any way, but extends to countries abroad.

KUANG MING DAILY—originally an organ of the Democratic League, in December, 1952, was changed into a publication of all the political factions which have affiliated with the Communists. A committee was formed by Lo Lung-chi, Chang Nai-chi, Feng Ping-hu, Yen Sin-ming, Sun Cheng-pei, Yen Hsi-chen, Ling Yun, Chang Peh-chuin, Sa Kung-liao, and Shao Chung-han to look after the affairs of the paper, with Chang Peh-chuin as its Chairman and concurrently Managing Director of the publication. The post of Chief Editor went to Shao Chung-han, but the paper is actually run by the Department of the United Front. Its special task is to report the work of various affiliated

political groups as well as to discuss and explain the different subjects of science, culture, health studies, higher education, politics, law and questions related to the life of minority peoples. The circulation has reached 70,000 copies every day, and it has been authorized to be sent to foreign lands, too.

TA KUNG PAO—a paper formed by the amalgamation of the former Ta Kung Pao of Tientsin, The Progressive Daily and the Ta Kung Pao of Shanghai, with Wang Yunseng as the Managing Director, assisted by Ma Tsiu-kiang and Li Cheng-tsin. All the internal workers consist mainly of Communist cadres; they merely use the signboard of the highly reputed Ta Kung Pao to attract readers. Its particular task is to report all affairs related to commerce, cooperatives, finance, economics, etc. It is now published in Tientsin, and has a daily circulation of 110,000 copies. It has also been approved by the Red regime to be subscribed to by people abroad.

CHINA YOUTH—an organ of the New Democratic Youth Corps, established at Peking. It also sends pressed mats to Canton by air for printing and publication. At first it appeared twice a week, but was changed to issue three times weekly in April of 1954. Starting from January of this year, it is published daily, except on Mondays. The Managing Director is Li Chang, while Wang Wei serves as its Chief Editor. Both men are high Communist cadres. It has the duty of strengthening and directing the work of the Youth Corps as well as to preach Marxism, Leninism and the teachings of Mao Tse-tung so as to make this organization a better subordinate body of the Communist Party. It claims to have a circulation of 480,000 copies each issue.

CHINESE YOUNGSTERS—sponsored by the New Democratic Youth Corps, too, but the readers are mostly primary school children. Its main purposes are to unite and organize all Chinese youngsters as well as to educate them. It was established in November of 1951. It is a weekly periodical, published in Peking, and has a circulation of 1,800,000 copies. There is another publication of similar nature, known as the New Chinese Youngsters, published at Shanghai, which issues 570,000 copies every week. Both contain the same slogan on the front page: "Be prepared to carry on the struggle for the purpose of accomplishing national reconstruction in China and fulfilling Chairman Mao's great ideals."

SINO-SOVIET FRIENDSHIP—an organ of the Sino-Soviet Friendship Association, issued weekly has a circulation of 250,000 copies. In addition, there is a daily publication in the Russian language, which issues 95,000 copies every day. Both of these are published in Peking. Their principal tasks are said to be "improving and strengthening the brotherly friendship and cooperation of China and Russia, advancing the exchange of all knowledge and experience of two great nations, and closely uniting the two peoples to strive for permanent peace in the world."

WORKERS' DAILY—established at Peking in 1949 also sends pressed mats by air to Canton for publication. It issues 150,000 copies every day. The publication is the organ of the National Federation of Labor Unions in Red China, and its purposes are "to elevate the political, cultural and technical standards of the working masses, to start and organize the exchange of productive experiences of all the workers, to promote patriotic competition in production, and to carry out Chairman Mao's drives for austerity and increase in production." Other publications of similar character include (1) Chinese Seamen, sponsored by the National Union of Chinese Seamen, which issues twice a week; (2) Highway and Transport Worker, published by the Highway and Transport Workers' Union; it also issues twice a week; (3) Chinese Post and Cable Worker, a weekly periodical published by the Chinese Post and Cable Workers' Union; and (4) Electric Worker, published weekly by the Chinese Electric Workers' Union. All these are printed in Peking, and their circulation varies in accordance with the needs.

HEALTH—a weekly magazine published by the Ministry of Public Health at Peking; most of its subscribers are medical workers and public health administration officials. This publication is said to be devoted to the important task of uniting all Chinese physicians to work for the protection of the health of the people under the leadership of the Communist Party.

PEOPLE'S RAILWAYS—published twice a week by the Ministry of Railways at Peking

with the purpose or "educating and organizing all railway workers to learn the advanced Soviet experiences and promote competition in work."

There is another peculiar publication called: For Lasting Peace and People's Democracy, a Chinese edition of the Cominform's publication, published at Tientsin, Shenyang as well as Peking. It is a weekly magazine, devoted to the "reporting of all affairs and happenings of the Cominform as well as the struggles of the working class of various nations with the reactionary elements and the guiding experience in building up people's democracies."

Apart from the above-mentioned national publications, there are 31 other papers published by the Chinese Communist Party in 23 provinces, three municipalities under the jurisdiction of the Central regime and two autonomous areas and Tibet. In addition there are 15 varieties of reading matter for peasants in various provinces. The three Special Municipalities of Peking, Tientsin and Shanghai publish 11 newspapers.

In order to disintegrate the national minority groups so that they may be controlled more easily, the Chinese Reds have published 20 different periodicals in Mongolian, Tibetan and Korean languages as well as in the dialects of Uighur, Kazakh, etc.

Hongkong Standard
Jan. 17, 1956.

4. Kiangnan Dock

(Condensed from Newsdom)

THE Kiangnan Dock is one of the oldest as well as largest shipbuilding establishments in Shanghai, and has a history of more than a hundred years. Situated in the southern part of that great metropolis, there are altogether seven big docks to take care of various types of craft. Docks A, B and C, in particular, are so well equipped that they can easily repair vessels of 10,000 tons. Many new ships of heavy tonnage have also been constructed in this well-known dockyard.

The general equipment in this huge establishment is quite up-to-date; there are different varieties of machines to do the work of repairing or even of building new ships. It gives employment to more than 10,000 workers, most of whom are skilled laborers with long years of experience. As a consequence, they have attained a very high degree of efficiency in all their work.

After the fall of the mainland into the hands of the Chinese Reds, the Nationalist government was removed to Taiwan. The authorities, fully aware of the fact that the existence of such a properly equipped dockyard would have much effect on the general security of Formosa, dispatched planes to bomb the plant. Docks A and B were severely damaged. The Chinese Communists spent three long years to have them restored.

When the Chinese Reds took over the establishment, the first thing they did was to change its name: The People's Dockyard; then they invited numerous Russian advisors and technical experts to direct them in running the entire plant. Because of their desire to please the Soviet "big brothers," they made a special endeavor to have the Russian standard introduced and compelled all the workers to "learn the advanced experiences of the Soviets" in carrying out their various tasks. This naturally, seemed very strange and odd to the veteran workers and they had a hard time trying to adapt themselves to the new alien rule.

It is a universally recognized fact that America and Britain have acquired supremacy on the high seas, and so the marine terminology is all in English. But the Chinese Reds, in their blind worship of the Soviets, tried to adopt the Russian language for everything in use in the dock-yard. As a result, many humorous incidents took place simply because the cadres wanted to use Russian to replace the traditional English.

Owing to the fact that most of the workers had many years of experience, their

wages were quite high. The Chinese Reds dared not introduce any change at first because they were in urgent need of those skilled laborers. Moreover, their propaganda always had it that the working class was the true leader of the Communist Party and that the revolution was mainly for the welfare of the toiling masses. However, when the Chinese Reds consolidated their regime on the mainland, they put out another kind of propaganda. Now the workers in this same dockyard are receiving a very different treatment. Under the pretext of patriotism, all the employees must voluntarily reduce their pay to half of the original amount. In addition, they have to work for more hours per day without overtime pay. They are thoroughly exploited by the Communists who cheat them with such meaningless titles as "Labor Models" or "Heroes of Workers."

In the past the workers in the dockyard had a very good organization to look after their general welfare. Now the Chinese Reds have introduced new methods which pay little or no attention to such matters. If a worker becomes sick, he will not only get no medical care, but must even lose his wages for the days of absence. Frequently a worker, who is suffering from some illness, cannot get sick leave, but must continue to carry on his duties as usual. Thus there are more industrial accidents now than in the past.

Since the Chinese Reds have removed their masks, the workers in the dockyard are having a very hard time, indeed. On the one hand, they must abandon their old ways of doing things and adopt new Russian technique. On the other, the Chinese Reds coerce them to give up their former habits of life for the present condition, in which there is neither freedom nor happiness but constant toiling like a machine.

Hongkong Standard
Jan. 3, 1956.

5. Red Magazine

A RECENT innovation in a Chinese Communist youth magazine could herald a startling change in the editorial content of the normally staid and dull literature of Communist officialdom. Seemingly taking a lesson from the Western popular press, China Youth—official organ of the New Democratic Youth League—has begun to use "attention catching" articles to capture increased reader interest. Long a practice in the Western press, these provocative stories and their appealing titles—dealing with such subjects as "How to Live Longer" and "How to Get Along with Your Mother-in-Law"—have boosted the circulation of many magazines.

However, no Western magazine, in recent months at least, has come up with quite the "attention-catcher" of China Youth's "How to Treat Your Counter-Revolutionary Father or Husband." It should be a highly popular article, particularly in a country rife with "class struggle" where nearly anyone can turn out to be a "counter-revolutionary." The article, answering one unfortunate woman, says cogently:

"If we were not living in a class society, if at present, the class struggle no longer existed, or if your husband were not a counter-revolutionary even though there is a class struggle, there would be no problem." This much seems logical, in a Communist way. But things are not that simple. The article continues: "But we are living today when the class struggle is becoming sharper and sharper . . . and you are a member of the Youth League . . . Therefore, you are faced with a problem. Do you want to keep your Youth League membership or your husband?" It becomes "a problem of further examining and strengthening your philosophy of life." But all is not dark, for the right decision will remove "any apprehension or distress" and "after this struggle, your courage will increase."

It seems evident that the "popular psychology" theme is to play a greater role in future issues of China Youth. Already in

print are a story titled "Build a Happy Home" and a one-act play called "Lay Down Your Whip." And a sequel to the "How to Treat Your Counter-Revolutionary Husband or Father" has just appeared. This one is titled "How to Deal with the Shortcomings of Your Husband (or Wife)."

Hongkong Standard
Dec. 30, 1955.

6. Red Production

(Condensed from Freedom Front)

DECEMBER 18, 1955, the China News Agency reported from Peking that, "according to statistics of various places, the results achieved in the production of foodstuffs and cotton were quite outstanding throughout the entire country. The total output of grains reached 363,900,000,000 catties, 0.8 per cent more than what the State had projected. This showed an increase of 24,800,000 000 catties in comparison with the production of 1954, and 36,000,000,000 catties more than the bumper crop of 1952. The whole nation's production of cotton amounted to over 2,400,000 piculs more than the crop of 1952, usually considered as the best year."

All the above figures are not only untrue and unreliable, but they are also full of inconsistencies. This fact becomes very conspicuous if a careful comparison of the different reports in the Communist press is made.

Last year the Chinese mainland experienced severe conditions of drought, flood, frost, locust and other insect troubles. Many districts in Anhwei, Hupeh, Kiangsu, Honan and Hopei as well as the region of the Poyang Lake in Kiangsi Province had suffered from the terrible snow-storm towards the end of the previous year. May 16, 1955, the People's Daily reported that the provinces of Kwangsi, Kweichow, Fukien, Shantung and Shansi were having a real drought. Again, the New China Daily News of May 28, 1955, stated that part of Inner Mongolia, Jehol, Chinghai, Shansi, Hopei, Shantung, Kiangsu, Honan and Shensi were all under the excessive dry spell, while 26 counties of Szechuan Province had to employ water pumps to combat the drought. In addition there were all sorts of insect pests in Kwangsi, Fukien, Kiangsi, Hunan and Hupeh as well as Kiangsu Province. In remote Sinkiang Province, six planes were used to fight against the dreadful locusts.

Yet, with the exception of the People's Daily which mentioned the reduction of wheat crops in Shantung and Shensi Provinces, all other newspapers of the Chinese Reds reported an increase of agricultural production as though the natural calamities had left no evil effects. Thus on Sept. 25, 1955, the Red cadres of Szechuan Province announced that the rice harvest exceeded the most liberal estimates of the people. On October 1, the Ta Kung Pao of Tientsin also reported that in Anhwei, Hupeh, Hunan, Kiangsu, etc., the production of grains had yielded remarkable increases. Moreover, in Hopei, Shantung, Kiangsu, Honan, Anhwei, Hupeh and Liaoning big increases had been achieved in cotton crops.

Perhaps the most astonishing thing to the overseas Chinese is the report that the Province of Kwangtung reaped a rich harvest last year. According to the China News Agency's dispatch from Canton, dated December 18, 1955, "the officials in charge of agriculture of Kwangtung Province have announced that the peasants have harvested a bumper crop of rice throughout the entire province. In the western part, however, some counties encountered a fierce storm; but through the great efforts of the people, it is estimated that the late autumn rice crop will have an increase of four per cent. This will mitigate the heavy loss sustained through the unprecedented drought, thereby keeping the record of last year's rich harvest." Such a story will only be looked upon as a pure myth by those who are familiar with the actual famine condition in South China.

From the preceding paragraphs we have seen that, on the one hand, all the reports of the Chinese Reds declare that last year there was a bumper crop throughout the mainland, while, on the other, the various provinces suffered from all sorts of natural calamities. Moreover, the authorities put into practice the rationing system. It is, therefore, not difficult for every reader to understand the real situation in Communist China.

Let us now look at the question of cotton. In 1954, the Chinese Reds estimated that the production would reach 27,540,000 piculs; but there was a sharp decrease in the actual amount, due to natural calamities. So they demanded that the area for planting this crop should be expanded to 82, 640,000 mow. Yet, according to the New China News Agency report of August 19, 1955, the actual production of cotton was only 21,386,000 piculs, which was 6,154,000 piculs less than the estimated amount of 1954. As a result, all the cotton spinning and weaving mills were compelled to reduce operation last year.

Planters of grains and the cotton producers will demand more fields. But the Chinese Reds have no more arable land to meet their requirements, nor have they any means to invest in reclamation projects. Under such circumstances, their claims of increase in agricultural productions are really fantastic and unbelievable.

It is therefore, of interest to know how the Chinese Reds obtained the figure of total production of grains. A careful inspection of all their records of work on agriculture will reveal that they have secured it from their so-called "Three Fixed Policy" which stipulates it. Early in the spring of last year, they arbitrarily fixed the amount of production which each mow of land should yield and the government would expect to collect from the peasants. They also put down the amount of increase they hoped to gain last year, and so they arrived at the figure of 360,800,000,000 catties as their projected output. The central authorities handed down this number to the provinces and they in turn, gave it to the various counties, thence to the village cadres in all rural districts. Thus it became the objective of all peasants. Later, when these cadres reported production to their superiors, the figures were magnified by one grade after another until, at last, the total amount of 363,900,000 catties was reached. Thus it became the official figure reported from Peking. Moreover, at the time when the above amount was reported by the Chinese Reds, the peasants of Kwangtung Province had not yet reaped the late autumn rice crop.

Hongkong Standard
Jan. 10, 1956.

7. Nationalisation Drive

IF Canton figures reflect the general trend, announcement of intensification of Peking's policy for State control of business and industry is unlikely to be dismissed as an idle threat. More than half of Canton's retailers are today running as State-capitalist joint enterprises. All private traders are closely linked with State trading groups which have monopoly control of wholesale supplies. In the industrial field, the position is not quite so well defined — numerous concerns remain in private hands — but that can be taken to indicate the direction of Peking's primary interest. Two recent developments lend confirmation. The Chairman of the Republic, Mao Tse-tung, in one of his infrequent interventions in the everyday business of the Government, summoned industrial leaders for talks in which he stressed the need for stricter State supervision and ultimate State ownership. An organisation called the All-China Federation of Industry and Commerce subsequently advised all private industrialists to submit quietly to nationalisation in return for continued participation, for a few more years, in profits, and a promise of suitable managerial employment afterwards. Immediate actions of the Peking Government cannot be foreshadowed with certainty, but what indications there are do not suggest any dramatic strokes. The path of Communism in China has led through mixed State-private enterprise to

complete public ownership, and it is probably the first stage that is now to be speeded up. But Peking is not entirely devoid of satirical sense. It reveals that many industrialists have started "regular political study" to help them acquire a better understanding of current developments.

South China Morning Post
Dec. 7, 1955.

8. Religious Calendar Lists Communist Holidays

ROME, January 5 — A 62-page Catholic calendar has been published by the Archdiocese of Kaunas in Communist-ruled Lithuania. Probably at the insistence of the local powers, it lists Communist holidays and important dates in the history of Communism in addition to the Christian saints and their feastdays. According to Elta-Press, Lithuanian information service published here, the calendar does not indicate the days of fast and abstinence. It fails to mention any of the traditional Lithuanian national holidays. The calendar, however, contains correct information on the liturgical year and on various devotions. It provides instructions for preparing those in danger of death for the reception of the Sacraments, and for burial with or without a priest. The latter is important in view of the shortage of priests, especially in the country areas of Lithuania.

A revealing light on the present situation in Lithuania is furnished by a pastoral, also printed in the calendar, in which Bishop Casimir Paltarokas of Panevezys warns the faithful against the dangers of alcoholism. According to Elta-Press, this evil seems to be wide-spread in Lithuania and is being deliberately fostered by the Communist rulers to keep the people in bondage and make them disregard religious and national ideals. Conditions were somewhat similar when Lithuania was under Russian czarist rule. At that time the Lithuanian Bishops did all in their power to curb the evil.

In addition to the calendar, the Kaunas archdiocese has published a prayer book. Those who have seen a copy say it contains all the prayers and devotions that are dear to Lithuanian Catholics. It also prints the famous Lithuanian hymn "Mary, Mary, most pure Lily," which at one time was considered Lithuania's second national anthem.

9. "Progressives"

VATICAN City, Jan. 16 (NC)—Osservatore Romano today offers a searching analysis and criticism of 'Catholic progressives'. The article termed the progressives "heretics" who, like heretics in all times, must pretend to be strictly loyal to the Church because "open heretics would not be qualified to speak to Catholics in the name of Catholicism. They would no longer serve an useful purpose."

The article said today's 'progressivism' dates back to Lenin's writings. While upholding the total incompatibility between Marxism and religion, Lenin advocated efforts to attract those still believing in God. Communist tactics of the "outstretched hand" toward non-communists are based on Lenin's teachings. The article continued: "These very premises absolutely exclude any possibility of the religious apostolate among communists. The progressive Catholics are trying to effect conciliations which have been declared impossible by Marxism as well as by Catholic teachings." The article warned against the dangerous illusions which may arise from the progressive efforts to propagate the idea of a possible rapprochment. "There is only one duty for Catholics of our times, like those of all times: Follow the spirit as well as the letter of Christianity under the infallible guidance of the Church."

Newsbriefs

1. Canton Joint Enterprises

PARIS, December 2—(AFP)—The New China News Agency reported today that 32 private factories in Canton came under joint state-private ownership yesterday; this brings the total number of joint enterprises in this city to 183. It said that one-third of the total output value of private industry in this industrial center of South China has now come under joint ownership. This includes the entire sewing machine, enamel and electric torch trades. Canton produces 35 per cent of the country's electric torches. Private industry in Canton now accounts for 54 per cent of the city's total industrial value, as compared with 87 per cent in 1952, the agency concluded.

2. Trade With Red China

London, December 17—(UP)—Official statistics showed today that Hongkong easily topped the list of Western trade with Communist China, West Germany ran a close second and Britain third. Trade totals for the first half of this year also revealed that countries like Switzerland and Sweden, which are not bound by the United Nations embargoes on trade with Red China, are now lagging behind Germany and Britain. Hongkong's exports to Red China for the first half of the year were valued at the equivalent of US$214,400,000 and imports from Red China into Hongkong totalled US$70,900,000.

3. Influence of Russia

Tokyo, December 17—(Reuter)—Four Japanese repatriates, enroute from Communist China, today told reporters aboard the repatriation ship, Koan Maru, that Outer Mongolia is "gradually being built into a modern State under Soviet tutelage." The four, originally held in Outer Mongolia before being turned over to Peking, said a modern railway is being built through the Gobi Desert that will shorten the present railway distance between Moscow and Peking by 625 miles. They said a desert railway between the Outer Mongolian capital of Ulan Bator and Tsining, 200 miles northwest of Peking, will be completed this year.

The four repatriates described the penetration of Russian influence in Outer Mongolia as marked with special emphasis on the development of oil resources. Ulan Bator was only a city of mud huts when the war ended. Today a huge State-owned theater and government and university buildings give the city the appearance of a metropolis deep in the wild wastes of the country. Russian buses provided the only modern transportation in Ulan Bator. Shoe and wool factories and the new dairy industry were run by the State. Russian tractors were seen on State owned farms in the outskirts of Ulan Bator.

4. Fukien Counter-Revolutionaries

London, December 29 — (Reuter) — Chinese Communist authorities in Fukien Province have executed six "counter revolutionaries" and sentenced 16 others to unspecified jail terms for persuading members of a Communist farm cooperative to stage a five-day strike, according to Communst newspaper reports reaching here today. The reports said the 22 sentenced men, arrested last October, had secretly founded a party in which every member was required to kill a Chinese Communist official to test his counter revolutionary determination.

5. Sarawak Chinese Schools

Singapore, December 29—(Pan Asia)—Authorities in Sarawak, British Borneo, are

concerned about Communist infiltration into Chinese schools, according to a special article in the English language Straits Times today which says "Communist cells exist in many if not most Chinese schools in Sarawak." The article points out that no Malayan political party has penetrated into Sarawak but the Communist Party has "ramifications" of unknown breadth and depth. Evidence of Chinese school students becoming a political force in Sarawak under Communist tutelage and leadership is seen in recent agitation and strikes. The paper said while these young people are only a political nuisance at present they will be a political force within 10 years.

6. Peking Sovereignty

Marshal Yeh Chien-ying, former Chairman of the Communist Provincial Government in Kwangtung, has hinted that Peking would never abandon its claim for Red China's sovereignty over Hongkong and Macao, according to a Chinese report published in the New Life Evening Post yesterday. The comment was made by the veteran Red Army leader in the course of a talk in Canton with a group of visitors from Hongkong and Macao. However, he indicated that Red China had no intention to press such a demand at the present moment. With his office now located in Peking, Marshal Yeh who is one of the ten Communist marshals installed in September, came to Canton recently to present awards to officers of the Red Army in South China, on behalf of Mr. Mao Tse-tung.

Hongkong Standard
Dec. 29, 1955

7. "No Sign of Mellowing"

Manchester, January 2—(Reuter)—The Manchester Guardian today gave the case of Professor Liang Shu Ming, the Chinese philosopher, as an example of the Chinese Communist Government's pressure on domestic affairs. After claiming that Professor Liang Shu Ming has become a target of abuse this Liberal newspaper declared: "Professor Liang Shu Ming is a philosopher who tried to synthesise traditional Chinese thought with Western ideas—especially those of Bergson—and he was also a leader in welfare organisations for villages. His crime has been to say that the speed at which collectivisation of agriculture has been carried out has caused hardship to peasants. If the reports about him are true he is a bold man. The campaign against him is more than a personal vendetta. Apparently he is meant to symbolise all that the Government dislikes in Western civilisation, the regard for some traditional non-materialist values. Whatever the recent quietening down of the Chinese Government's foreign policy there is as yet no sign of any mellowing in domestic affairs."

8. Exports Via Shanghai

Paris, January 2 — (AFP) — Peking Radio reported today that 1955 exports via Shanghai quadrupled in value those of 1952. The value of commodities exported in 1955 was well ahead of the target for the year under review, the radio added. It gave no specific figures. The volume of manufactured goods exported last year was almost double that of 1954. More than 2,000 new kinds of commodities were among the goods exported last year.

9. New Railway Line

Paris, January 2—(AFP)—The Peking radio reported today that a new railway line between Lantsun, a point along the Tsingtao-Tsinan railway, and Chefoo in the Shantung peninsula was opened to traffic last Sunday. The new line, the radio added, facilitates the transport of agricultural products in this area to other parts of the country in return for manufactured goods.

10. Through Train

Paris, January 5—(AFP)—The first through train from Moscow to Peking reached the Chinese Communist capital today, the Soviet Tass News Agency reported here. The train went through Ulan Bator, the capital of Outer Mongolia. The new direct line, built with the participation of the three Communist countries, was formally inaugurated on January 1, the agency said.

11. Peking-Kunming Air Service

Paris, January 6—(AFP)—An air service from Peking to Kunming via Sian and Chungking has been inaugurated by the Civil Aviation Administration of China, the New China News Agency reported last night. The agency also reported that the Peking-Shenyang-Harbin air line has been extended to Tsitsihar while the regular air services from

Peking to Canton, Lanchow and Urumchi have been increased to four trips a week.

12. Gordon of Lowu Fame

Mr. Alexander Lundie Gordon, Divisional Superintendent of Police New Territories, is leaving the Colony on a six months' home leave. Mr. Gordon, whose name has become internationally known for his work of receiving the released Americans from Red China at the border, started his career as a police constable at the age of 15.

Mr. Thomas Cashman, Assistant Superintendent of Police, will succeed Mr. Gordon as Divisional Superintendent, New Territories, during his absence from the Colony.

Hongkong Standard
January 6, 1956

13. Peking Pledge

Tokyo, January 8—(UP)—Communist China today pledged an all-out "peace and friendship" movement this year. Radio Peking in a broadcast monitored in Tokyo quoted a spokesman for the Chinese People's World Peace Protection Committee as saying that the Committee last year welcomed to Communist China 400 "peace" delegations from 36 countries.

The spokesman said these delegates included people of all classes, political and religious leaders, parliamentarians, labor unionists, women, young men and students. "These persons were free to choose the places they wanted to visit and they approached people of varied classes in China. Upon completion of their visit these visitors said they found no Iron or Bamboo Curtain in China. They saw with their own eyes a Chinese nation engaged enthusiastically in peaceful construction and marching confidently toward a happy and beautiful socialistic society."

The spokesman also claimed that Communist China sent "peace" delegates abroad to various international peace congresses and that they were warmly received by the peoples there, that the people of China share the desire of peace loving people . . . "We will demonstrate by many facts that the Chinese people of new China are a friend to all peace-loving nations and peoples."

14. Highway Opened

Paris, January 8—(AFP)—Radio Peking reported today that the Foochow—Wenchow Highway linking 11 counties and cities along the cost of Fukien and Chekiang is now open to traffic.

15. Communists in Malaya

Kuala Lumpur, January 8—(Reuter)—Many British police and administration offices believe that they have established for the first time a direct link between the headquarters of the Malayan Communist Party and Peking. Despite Siamese Government denials they remained convinced that Chin Peng, Communist Party Secretary-General, has his headquarters in Betong province, Southern Siam. They think that a courier service from that area linked Chin Peng with North Vietnam and Communist China. These men believe Chin Peng will seek a directive from Peking before seeking further "peace" talks with Tengku Abdul Rahman, Chief Minister of Malaya. The Director of Intelligence, Mr. G. C. Madoc, said today that experts on Communism supported the theory that Chin Peng and M.C.P. were directed "by a Power outside Malaya."

16. Mosquitoes, Rats

Paris, January 12—(AFP)—The Peking People's Daily, quoted by Radio Peking today, has published a nation-wide call to launch a movement to wipe out mosquitoes, flies, rats, and sparrows. The paper pointed out that this task should be speedily implemented in order to protect public health and guarantee increased production of grains.

17. Hindu Worshippers

Allahabad, January 15—(UP)—Health officers with hypodermic needles mingled yesterday with hundreds of thousands of worshippers who bathed in the sacred river Ganges. The injections were to guard the throngs from disease as they congregated on the river on the Hindu holy day. Death along the Ganges on this particular day means to many an automatic entrance to heaven. But for others bathing in the sacred Ganges each January 14 holds forth a religious hope for a better life in this world as well as in any beyond death. From far above this city, all the way to the Bay of Bengal hundreds of miles away, the waters

of the river hold a sacred significance for Hindus. It was here, according to Hindu tradition, that a few drops of a sacred nectar spilled into the river as the gods wrested the nectar's container from devils who had stolen it. The waters of the Ganges thereafter have been said to hold special powers.

18. Taiwan Compulsory Education

Taipei, January 16—(AFP)—Nationalist China's educational program will include nine years of free and compulsory education instead of the present six years, it was learned here today. The new educational system will give children on Formosa six years of primary school and three years of junior middle school. The percentage of schooling on this island is 92 per cent for the entire school-age children.

19. Highway in Szechuan

Paris, January 16—(AFP)—Work has begun on the 341-kilometre Ipin-Sichang Highway in southwestern Szechuan province, the Peking radio reported today. By the end of last year, according to the radio, 66 kilometres of the eastern section and 44 kilometres of the western section of the road had been finished. The remaining 231 kilometres previously scheduled for completion in 1957 will be finished this year, the radio concluded.

20. Relaxed Control

Ships arriving at Macao from Canton were recently carrying more aged and women passengers, possibly indicating relaxation in the Chinese Communists' control over people leaving for Macao, said a Macao report in the Sing-Tao-Jih-Pao. The S. S. Fahli brought 342 passengers from Canton to Macao on January 14, with most of them holding only one-way travel papers issued by the Chinese Communists. There were, however, no young and able-bodied men among them.

Hongkong Standard
Jan. 17, 1956.

21. Leprosy in Kwangtung

There are at least 200,000 lepers in Kwangtung and the number is increasing every year, said a Canton report in the Kung-Sheung Daily News. These figures were said to have been revealed by Mr. Tao Chu, governor of Kwangtung Province. The Chinese Communist authorities in Kwangtung have issued an order to the local governments calling on them to wipe out leprosy in Kwangtung by 1965 at the latest. The Provincial Government in Canton is to appropriate JMP$1,000, 000 as a special fund to help the local administrations in their anti-leprosy work. Two definite measures are to be instituted. The first one is to isolate the sufferers, while the second one is individual treatment. As to those whose disease has already reached an advanced stage and who have no hopes of being cured, they will be permanently separated from the rest of the population. They will not be allowed to marry.

Hongkong Standard
Jan. 17, 1956.

22. Kansu Highways

Lanchow, Jan. 23 (NCNA—Communist)—Practically the whole of the outlying province of Kansu will be linked up by motor roads this year. Plans to build 4,700 kilometers of highway this year in the rural districts are now being carried out. This mileage is five times as much as that built during the six years since liberation.

23. Kweichow-Kwangsi Railway

Nanning, Jan. 7 (NCNA)—Track-laying has reached Pakung from Chinchengchiang on the reconstructed Kweichow-Kwangsi Railway. This 308 kilometer section of the railway is to be opened to traffic by April 1956. After traffic is opened all the incoming and outgoing goods in Kweichow and some areas in Southwest China may be transferred at Tuyun, thereby saving much transportation charges from the former transit point at Chinchengchiang.

24. Yangtze Freight Transport

Wuhan, Jan. 21 (NCNA)—Freight transport along the Yangtze River this year will reach the level originally set for 1957. A round trip on the river will take from 5 to 15% less time than last year. Night sailing in the Ichang-Chungking section will be extended from four to seven months.

Communist Press on Bishop Kung Case

1. Catholic Clergy of Shanghai Address Letter to Priests and Laymen on Bishop Kung Case

(NCNA, Communist, Peking, November 10, 1955)

(The following is the text of a letter allegedly signed by priests of a number of Catholic Churches in Shanghai. Ed.)

Respected Fathers, Beloved Fellow Catholics!

On September 8, 1955, Kung Pin-mei, the original leader of our Shanghai Bishopric and others were arrested according to law by the Public Security Bureau for counter revolutionary crimes. As priests, we have the mission of the propagation of the Gospel, and when we see such a serious case of the endangering of the fatherland and the staining of the Church within our own Church, how can we but feel incomparably pained? We are suppressing our feelings of pain, studying repeatedly the evidences of the crimes of the Kung Pin-mei counter-revolutionary clique as published by the People's Government, listening carefully to, reviewing the statements recorded and personally signed by Fernand Lacretelle, Thomas Philips and others, linking them up with our personal experiences, and giving heed to the voices of righteousness of thousands and tens of thousands of our fellow Catholics, and at the same time praying to the Almighty for guidance. Conscience now dictates that we should keep silent no longer.

When Kung Pin-mei was Bishop, because he was the first Chinese ever to head the Bishopric, the broad Catholics in Shanghai expected very much of him and hoped that he would uphold the spirit of Christ, lead the work of the Bishopric properly. At the same time they also held the hope that he would uphold his national spirit and patriotism. But the facts of the past six years have proved completely the contrary. What have been the reasons? Since our study and investigation of various data, we have come to understand that Kung Pin-mei was appointed Bishop entirely through the recommendation of Lacratelle and "Tsai Erh Meng". These two were imperialists in hiding in the Church over a long time. Lacretelle himself confessed, "I oppose the People's Government and incite others to oppose the Government. I secretly organized a 'small clique of fathers' (they included Chen Tien-hsiang, Chu Shu-teh and Chin Lu-hsien, seven in all) as the nucleus for the leadership of the movement against the People's Government. I exploited doctrine study groups, retreats, and various forms of preaching in the Churches to organize a force against the Government. I now admit that these acts of mine are imperialist acts. I admit I am an imperialist. I admit my serious mistakes in opposing the People's Government call for rigorous punishment." Tsai Erh Meng also admitted carrying out imperialist espionage activities in our country.

But when Lacretelle, on expulsion from China by the People's Government, reached Hong Kong, Kung Pin-mei on that very day wrote to him, "I hope you are healthy as ever, and in a short while will continue to openly lead us. I know in fact you have not abandoned your leadership." According to the tradition of the Church, the Bishop should lead the bishopric, but Kung Pin-mei would have Lacretelle lead the Church, and he himself stay in the position of being led. This

is already rather untenable. And after Lacratelle had already admitted himself an imperialist, Kung Pin-mei still wanted him "in a short while" to "continue to openly" lead him. What was his real intention?

Lacretelle, in his statement, disclosed the truth of Kung Pin-mei's demand for his leadership, "From August 1950 to June 1953, I and Bishop Kung had three or four secret conversations each week, all carried out in Bishop Kung's room. In these conversations, I assisted Bishop Kung Pin-mei in opposing the various activities led by the People's Government."

Fathers and Fellow Catholics! Today we know this situation of superficial purity on the outside and filth inside. Can we not feel pained? This fully proves that Kung Pin-mei does not uphold the interests of the fatherland and the Church but gives priority to the interests of imperialism. No wonder that in the Church in Shanghai there occurred continually abnormal incidents.

St. Paul said, "Let every person be subject to the governing authorities. For there is no authority except from God." (Romans XIII, 1) It will be seen that obedience to the Government and abiding by the laws of the State is the duty of every Father and every Catholic, much more so when the policies and laws and decrees of the People's Government are in the interests of the people. But Kung Pin-mei has undermined the policies, laws and decrees of the Government. As an example, land reform is in keeping with the interests of the broad peasants and the interests of the State. The earnings of the peasants from their honest toil are just earnings, but the exploitation of the peasants by the landlords who perform no labor are unjust. In accordance with the doctrine of the Catholic Church upholding justice, land reform should be supported. But Kung Pin-mei directed Catholics in different areas "not to divide the land and assets of the landlords, these should be returned to the landlords after the collapse of the People's Government." He also directed missionaries in all areas "not to recognize the ownership rights of land distributed to the peasants in the struggle of land reform". Let us ask, is this the deed of one who upholds justice?

Again, take the case of the suppression of counter-revolutionaries. We still remember vividly the lawless acts of the counter-revolutionaries in the old society in the oppression of the people. And the various acts of sabotage of the counter revolutionaries after liberation are well known facts. The People's Government is doing an excellent job in its suppression of the counter-revolutionaries, removing the evil for the protection of the good, and protecting national construction. But Kung Pin-mei, one year after the suppression of counter-revolutionaries, on April 27, 1952, openly held in the Church a "glorious Mass" for these criminals, calling the family members of the counter-revolutionaries "glorious families". And at the Zikawei Seminary and the Tungkadoo Church he sheltered the arch traitors and arch special agents Hsu Jo-yu and Teng Chia-chun. The Church and the seminary are sacred places, while traitors, special agents and counter-revolutionaries are criminals. To shelter criminals in our sacred places can surely not be tolerated.

It is the bounden duty of a person to protect his home and his country. The *Church Doctrine* says, "When one's country is in trouble, one must not regard property and life to protect the country." American imperialism not content with its defeat on continental China waged the war of aggression in Korea, with the objective of carrying out aggression against China, in the attempt to stage the restoration in China of the U.S.-Chiang rule. The Chinese people's resistance against the United States and aid to Korea is both righteous and necessary. But Kung Pin-mei slandered it by saying that "it is not right to take up an unrighteous war on the pretext of protecting the country." And at the same time he did not hesitate to stain the sacred name of the Holy Mother, to extol the aggressive war of American imperialism, by fabricating the rumor, "The Holy Mother appeared in the sky of South Korea, the American Army must score a victory." He also said, "The third world war will break out soon, Chiang Kai-shek will immediately counter attack the mainland." Does he still speak like a Chinese? Does he still have any feeling of a religious leader who loves peace and the people?

Patriotism is a universal truth, and is written into the Ten Commandments the 4th Commandment. Jesus also said, "Render therefore to Caesar the things that

are Caesar's and to God the things that are God's." (St. Matthew, XXII, 21.) In being patriotic, we are abiding by the sacred teaching of Jesus, a concrete manifestation of our love of our religion. In the past, we often felt that our country was weak and subject to the insults of foreign countries so that we could not stand on our feet. Today we have driven away the imperialists, and the fatherland is really strong and powerful. The future is brilliant. This is the achievement of the People's Government. The People's Government is a good government never before seen in China's history, and all its deeds are for the interests of the people. The People's Government has correctly implemented the policy of freedom of religious belief, and does not interfere with our purely religious affairs, as well as our religious link with His Holiness. Nor does it force us to abandon our belief. The Government respects our Catholic Church, and protects proper religious activities.

Again, the people's livelihood has been stabilized, social morals have improved, the moral code has been raised, prostitutes, narcotic addicts, gamblers, gangsters and thieves and robbers have been basically eliminated. These not only reduce our opportunities for crime, but also create a good environment for our personal advancement. We should thank God, we should increase our love for the country led by the People's Government. But Kung Pin-mei and his ilk resort to all measures to stop us from loving our country, demanding of us "not to see, not to listen, and not to speak," to be separated from the new society. We were not permitted to trust and support the People's Government, not permitted to hold meetings, to study, and to participate in anti-imperialist patriotic activities. The children of Catholics were not allowed to join the Young Pioneers who have for their objective love of the fatherland, love of the people, love of labor, love of science and love of public property. The righteous acts of fellow Catholics in their love for the country and their love for their religion were distorted and slandered as "opposition to the Faith", "disintegration of the Faith", and authority was exploited to hit them by the prohibition from sacraments and other penalties.

Disunity was being created between priests and laymen, among priests themselves, and among laymen themselves, so that both priests and laymen have been placed in a quandary and feel ill at ease. An artificial atmosphere of a "Church crisis" was also created. New China is cursed as a "dark world", the People's Government slandered as "the devil". Because these elements hate new China and the People's Government to the utmost, they have resorted to such acts as the establishment of counter-revolutionary organizations like the "National Salvation Revolutionary Party", the secret despatch of counter-revolutionary agents to all parts of the country for sabotage activities, the collection of intelligence for supply to imperialist espionage organizations, and other lawless counter-revolutionary activities. All these are irrefutable facts. They can be tolerated neither by the laws of the State nor the teachings of the Church. They will definitely be opposed by the people of the whole country, and rejected by all fellow Catholics. Kung Pin-mei and his colleagues exploit the name of religion to engage in such political activities which sabotage the State, and these acts are certainly not those to be done by a Bishop, a priest. We thank God for His wise guidance in that the People's Government has taken proper measures to save our Church in Shanghai from the road of death on which Kung Pin-mei was leading it.

Of the many criminal activities described above, many were carried out by Kung Pin-mei through us. We admit having wrongly listened to the orders of Lacratelle, Kung Pin-mei and others, and done many deeds which disgrace ourselves before God above and before the people on earth. We have failed to stand by the State, failed to stand by our fellow Catholics. We priests and our fellow Catholics throughout the country are working vigorously for the love of the country and the love of our religion; we in Shanghai under Kung Pin-mei not only remained inactive, but instead seriously impeded the development of the patriotic movement of the Catholics in Shanghai, led our fellow Catholics to suffer from spiritual dilemma and other losses, and at the same time affected the progress of the patriotic movement of priests and fellow Catholics in different areas.

The criminal acts of the Kung Pin-mei clique have existed in Shanghai over such a

long time and we not only failed to follow the example of Jesus in upholding the spirit of righteousness to oppose evil, but also did not distinguish between right and wrong, and even blindly obeyed, covered up, and defended him. We are therefore greatly ashamed, regretful and pained. But it is of no avail to be merely ashamed, regretful and pained. We must accept this serious lesson and correct our past mistakes to remedy the loss inflicted. We must shoulder our responsibility and courageously take to the road of loving the country and loving our religion. Jesus said, "You are the salt of the earth", and "You are the light of the world" (St. Matthew, V. 13 and 14). Our salt can only be tasteful, and our light will only shine, and be liked by the Lord if we discharge carefully and fully the task given us by God in the leadership of our fellow Catholics in loving other people, and discharge fully the duties of citizens to their State. Beloved Fathers and fellow Catholics. It is time now for us to act. In the interests of our State, in the interests of the future of our Church, we determined, together with the whole body of priests and laymen, to achieve the three following objectives:

(1) Distinction between right and wrong, clear demarcation of boundaries between the people and the counter-revolutionaries, raising of vigilance, and resolute refusal to allow imperialists and counter-revolutionaries to further exploit our Church, exploit religion for counter-revolutionary activities which undermine the State and stain the Church.

(2) Exertion of efforts at study, raising of patriotic consciousness, full discharge of responsibilities as citizens, obedience to the policies, laws and decrees of the Government, and contribution of efforts for the construction of the fatherland and the protection of peace.

(3) On the stand of patriotism and love of the Church, to strengthen the unity between the priests and the laymen, so as to fully promote the Lord's spirit of loving people, and to discharge obligations in patriotism and love of the Church.

Beloved Fathers and fellow Catholics. Let us be united closely. Together with priests and fellow Catholics in all parts of the country let us exert common efforts, assist and encourage one another mutually, study from one another mutually, and strive for the thorough realization of the above mentioned objectives. Our responsibility is heavy, our task is difficult. With the blessings and help of God and through the intermediary of the Holy Mother Mary, we shall be given confidence and strength to translate our determination into facts.

Yours in Christ,
The Clergy of the Catholic Church
in Shanghai

(List of alleged Signatories Follows)
(37 Churches; 74 priests)

2. *Case of Catholic Bishop Kung Pin-Mei*

Shanghai Public Security Authorities Proceed With Examination of Kung Pin-mei Counter-Revolutionary Clique

(Peking *Jen Min Jih Pao,* Dec. 10, 1955)

Acting on reports by the people and after a long period of investigation, the Shanghai Municipal Public Security Bureau on September 8, 1955 broke a counter-revolutionary group hidden in the Roman Catholic Church and led by Kung Pin-mei, Catholic Bishop of Shanghai. There were arrested according to law Kung Pin-mei and the chief members of his clique, including Chin Luhsien, Li Shih-yu, Chen Yun-tang, Chu Hung-sheng, Chang Hsi-pin, and other criminals. These criminals are now under examination.

Simultaneous with the arrest of Kung and his accomplices, the public security authorities seized, in the residence, churches and seminaries controlled by them a large quantity of evidences of their counter-revolutionary activities. These included many directives,

secret documents, radio despatch and receiving sets, tele-communications equipment, arms, ammunition and confidential documents stolen from state organs, all connected with the activities of the clique in collusion with imperialist special agents and spies in the attempt to overthrow the People's Republic of China. Some of the evidences were hidden in the Bishop's official residence, some placed at the back of religious images in churches, and some under the benches in the churches.

The public security authorities further seized in these various places large quantities of the party flag and the national flag of the Chiang Kai-shek traitorous group, secretly preserved.

In their searches for these evidences, the public security authorities found in the premises of the Sisters of Charity on Chungking Road, South, Shanghai, a secret prison maintained privately by the Kung Pin-mei counter-revolutionary clique. This prison is very small, protected by iron bars, the size of a thumb, at the door, and with a padlock larger than a fist. Here a persecuted nun, Shu Hai-yun was imprisoned for 10 months. She was taken there because of her expression of dissatisfaction with Chou Pao-ying a member of the Kung Pin-mei counter-revolutionary clique. The public security authorities discovered another private prison in the Women's Seminary (Carmel) at Ziccawei, this prison having been established with the personal order of Kung Pin-mei.

On the basis of the evidences seized and the evidences obtained in the many other imperialist espionage cases broken within the Catholic Church in Shanghai, it has been confirmed that the counter-revolutionary clique headed by Kung Pin-mei is an important tool fostered and trained in a planned manner by imperialist special agents with the objective of the overthrow of the People's Republic of China. In a seized document which is the record of a meeting entitled "How to Deal with the Communist Party", it has been established that as early as on July 10, 1946, the imperialist agents and spies had at this meeting concretely made arrangements to prepare for the undermining of the tpeople's revolutionary cause. Imperialist Haouisce August (since dead) [former Bishop of Shanghai] in an emergency directive issued before the liberation entitled "Time for Action Has Arrived", pointed out that henceforth "there must be an army organized with courageous warriors". And Kung Pin-mei became the Bishop of Shanghai under the plots and arrangements of the imperialist agents and spies, putting on the cloak of religion to carry out counter-revolutionary activities.

After the liberation, the imperialist spy Fernand Lacretelle [Jesuit] (since deported from China), as "theological adviser" to Kung and engaging in the planning and directing of his counter-revolutionary activities, in his statement admitted that "in preparation for the liberation that is coming soon, it will be more convenient to have a Chinese Bishop. I will exert all efforts to resist the People's Government and assist Chinese Fathers and Chinese Catholics to join me in resisting the Government." "When Kung Pin-mei became Bishop, they became really organized. In August 1950, all the churches were reorganized. Thus began the more effective resistance against the various movements led by the People's Government."

The imperialist special agents and spies prior to the liberation of Shanghai despatched Chin Lu-hsien and Chu Hung-sheng abroad for special training. On their return, Chin and Chu hid inside the Catholic Church, and held important posts. They organized the counter-revolutionary group for overthrowing the Government, under the name of "Ai-chi-po" (meaning a group) as the leadership nucleus of their movement.

From evidences seized it has been confirmed that since the liberation of Shanghai, under the direction and planning of imperialist special agents, the Kung Pin-mei counter-revolutionary clique has been carrying out activities seeking to obtain state secrets, and organized sabotage against the policies, laws and decrees of the People's Government, and the various central tasks of the State.

Li Shih-yu, a major member of the Kung Pin-mei counter-revolutionary clique, and Shen Pao-yi, Kung's private secretary, had collected military information connected with the tanks and airfields of the People's Liberation Army in the Shanghai District, and supplied such data to the imperialist agents. Shen Pao-yi also received training in the use

of secret codes from imperialist spy Alain de Terwagne (since deported from China). Another major member of the Kung Pin-mei clique, Chen Fu-min admitted after arrest that from a Catholic who worked in a taxation bureau, he obtained data connected with taxation.

The public security authorities also seized many important intelligence items which the Kung Pin-mei clique, under the direction of imperialist agents and through various means, stole from government organs, industrial and mining enterprises, and capital construction units. In the room of Chiang Wei-lin in the Ziccawei Seminary, there was found a quantity of engineering plans and "Instructions on Work", secret documents stolen from the Huai River Harnessing Project. They were supplied by counter-revolutionary Wang Yi-yu, infiltrator into the Huai Harnessing Project. Hou Chih-cheng, legal adviser to Kung Pin-mei, through members of the clique who had infiltrated into the 2nd Designing Branch Bureau of the General Designing Bureau of the Ministry of Railways, collected information of the building of railways in the Northwest region. In a letter asking for the information, Pao stated that "it is for the needs of the Lord".

In 1950, when land reform was being carried out throughout the country, Kung Pin-mei called meetings at his residence and at the Catholic Church, Tungadoo, of imperialist agents, including Lacretelle, to make arrangements for the sabotage of the laws and decrees connected with land reform. The meetings decided to hide or preserve in photostatic copies all the title deeds of land owned by the Church, in the futile attempt to restore such land after the return of the Chiang Kai-shek traitorious group. The meetings also stipulated the contents of "sermons" to be preached among the Catholics for opposition to land reform. It was also decided to extend the campaign to areas outside of Shanghai. The public security authorities seized large quantities of hidden title deeds and photostatic copies of deeds. Many of these documents were preserved for landlords and despots.

In 1950, the American imperialists launched the war of aggression in Korea and occupied Taiwan, so that the security of China become seriously threatened. The people of the whole country rose in protest against the aggressive acts of the American imperialists, and the youth demanded to join the Army and volunteer for service in resisting the United States and aiding Korea for the protection of their homes and their country. At this time, in order to sabotage the righteous patriotic acts of the people of the whole country, Kung Pin-mei issued an order prohibiting Catholics from joining the Chinese People's Volunteers and military cadre institutions. The order said, "Participation in the People's Army constitutes an opportunity for crime, and must be punished." He also directed the so-called "ignorant who join the army" to "take active measures to withdraw from the army." The Kung Pin-mei counter-revolutionary clique further slandered the sacred war of the Chinese people at the time in resisting the United States and aiding Korea as an "unholy war", and prohibited Catholics from participating in the patriotic movement of resisting the United States, aiding Korea and protecting their home and country. Chen Yun-tang and other major members of the Kung clique exerted efforts in the Catholic churches to extol the American imperialist aggressors, openly making a shameless threat, "The third world war will break out soon, The Holy Mother appeared over the sky in South Korea. The American Army must win."

When the people throughout the country were developing with great fanfare the movement for the suppression of counter-revolutionaries, the Kung Pin-mei counter-revolutionary clique hid large numbers of traitors, special agents and counter-revolutionary elements in the Catholic Seminary and in the Church at Tungkadoo. At the time, in the seminary controlled by Chin Lu-hsien alone, there were found more than 10 counter-revolutionaries, including Hsu Jo-yu puppet Director of the Chekiang Provincial Department of Education in the days of the traitor Wang Ching-wei. Kung Pin-mei personally conducted prayers in the Church for the arrested counter-revolutionaries, calling the dependents of the counter-revolutionaries members of "glorious families", and constantly sent people to comfort them.

Many leading members of the reactionary organization "Legion of Mary" led by Kung Pin-mei were also Chiang special agents. As an example, Shen To-sen, head

of the Shanghai Branch of the Legion of Mary, was a special agent of the "Shanghai International Information Center of the Military Investigation and Statistics Bureau" of the Chiang bandits. Pai Yu-heng, spiritual director of the "After the Apostles" Branch of the Legion of Mary, was the Director of the Peking-Tientsin Branch of the San Min Chu I Youth Corps of the Chiang bandits. In October 1951, the Shanghai Military Control Committee of the Chinese People's Liberation Army officially banned the reactionary "Legion of Mary" and called upon all its members to register and withdraw from the organization. The Kung Pin-mei counter-revolutionary clique on October 20 issued an order prohibiting members of the Legion to register with the Public Security Bureau or to withdraw from the organization. Several meetings were later held to secretly arrange for measures to resist registration and to destroy evidence.

After the general task of the State during the transition period was made known, the Kung Pin-mei counter-revolutionary clique resorted to more malicious acts of sabotage in a planned manner. On November 21, 1953, Kung Pin-mei issued a notification and threatened Catholics "not to take to the cross-roads" by bringing up the so-called slogan that "Heaven is the basic line". Chin Lu-hsien and Chen Yun-tang, principal members of the clique, under the shelter of preaching, carried out slander on the various policies and measures of the State during the transition period in sermons in different churches. In February 1954, Wang Fang member of the Kung Pin-mei clique delivered six sermons in Kung's residence, Bishop House. Wang Fang said, "Some people dream of establishing a beautiful and happy paradise on earth. This is impossible." He even said, "The material life of the people cannot be raised, raising it will be committing a crime."

The Kung Pin-mei counter-revolutionary clique both inside and outside the Church madly propagated war, opposed peace, and hated all the activities of the Chinese people that are conducive to world peace. Among the many directives and secret documents now seized, there are directives prohibiting Catholics from signing the Peace Appeal, memoranda prohibiting Catholics from participating in the Sino-Soviet Friendship Association, directives prohibiting Catholics from participating in the meetings and organized studies of the Government. Li Shih-yu, a major member of the clique, openly clamored, "It is best to drop the hydrogen bomb on the Soviet Union. When the Soviet Union is finished, their state power (meaning the Chinese people's democratic state power) will naturally also be finished." Another major member of the clique, Fu Hao-chou also said, "The American paratroops will come, and kill all who believe in the Communist Party."

The investigations also prove that the Kung Pin-mei counter-revolutionary clique, in order to realize its series of plots for the overthrow of the people's democratic state power, not only utilized the original religious organizations forms, but also directed its stooges to organize the "Party of the Divine Eagles", "China Youth Anti-Communist Comrades Revolutionary Committee", and "National Salvation Revolutionary Party" (also called "Party for God, for the Country and for the people"), all secret reactionary organizations. The "National Salvation Revolutionary Party" directed its member Nieh Sheng-teh to infiltrate into the People's Militia in Tsungming County to develop the reactionary organization, and to collect local military intelligence. It has also been confirmed that in June 1952, the Kung Pin-mei counter-revolutionary clique despatched its stooge Chia Chih-ho to disguise as a student and merchant to proceed to Shihchiachuang and Paoting to carry out in secret counter-revolutionary activities. Stooges were also sent to Peking, Tsinan, Tsingtao, Nanking and Hangchow to infiltrate into mass organizations for sabotage activities. These criminals have all been arrested by the public security authorities and have confessed to their crimes.

The Kung Pin-mei counter-revolutionary clique persecuted in various ways the broad patriotic Catholics within the Church who oppose its counter-revolutionary activities. It also slighted the laws and decrees of the Government and created disturbances on many occasions. In June 1953, when imperialist agents Lacretelle and others were arrested by our public security authorities, Kung Pin-mei incited a portion of reactionary elements to create disturbances at the scenes of arrest, who cried reactionary slogans, distributed reactionary pamphlets, and obstructed the public

security personnel in the performance of their duty. At the time of the general elections in 1953, old workers Hsu Pao-shan aged 60, and Ting Wancheng aged 64, of the 1st Home for the Aged and Disabled, were elected heads of voters' terms. On the next day, Huang Hua, member of the Kung Pin-mei clique, prohibited them from participating in Holy Communion.

Not much later, counter-revolutionary Fu Yu-chen who infiltrated into the 1st Home of the Aged and Disabled for sabotage activities, was sentenced to be placed under surveillance for two years. At the meeting announcing the verdict on the reactionary, Hsu Pao-shen and Ting Wan-cheng exposed the crimes of Fu. For this they were accused of "sinning against the Lord", and penalized by making to carry a large cross and kneel down in public for two or three hours. On December 26, 1953, members of the Kung Pin-mei counter-revolutionary clique in Tungkadoo illegally detained and beat up five patriotic Catholics, and assaulted public security personnel sent to deal with the case. On July 6, 1955, Chang Hsi-pin, adviser to Kung Pin-mei, secretly beat up and illegally detained Ku Ping-sheng worker of the Church on Ta Tung Road.

Under the cover of the cloak of religion, the Kung Pin-mei counter-revolutionary group is also sabotaging the anti-imperialist patriotic movement of Catholics in all parts of the country, and directing the counter-revolutionary elements in the Catholic Church in many areas to carry out counter-revolutionary activities. The Kung Pin-mei counter-revolutionary clique sent backbone elements to the Catholic organization in Wuhan to introduce to counter-revolutionary Liu Ho-teh experiences in counter-revolutionary activities. Wuhan learned from the Kung Pin-mei counter-revolutionary group the practice of using members of "Catholic Youth" wearing yellow and white sleeve bands to supervise the patriotic Catholics and stop them from participating in "Holy Communion."

The broad people and Catholics in Shanghai are expressing the greatest indignation over the crimes of the Kung Pin-mei counter-revolutionary group. After the arrest of Kung and the chief members of his clique, the people throughout the city and the broad Catholics in Shanghai all voiced support for the authorities and laid charges against them and exposed their crimes before the Government. (NCNA, Communist, news release).

3. Conter-Revolutionaries Will Never Be Allowed to Exploit Religion for Subversive Activities

— *Jen Min Jih Pao* editorial —

(Peking *Jen Min Jih Pao,* Dec. 10, 1955)

At the request and with the assistance of the public and patriotic church members, the Shanghai people's public security organ has uncovered a counter-revolutionary clique which for a long time took cover in the Catholic church. The ringleader of this counter-revolutionary clique is named Kung Pin-mei. It is a counter-revolutionary clique under cloak of religion acting on orders of imperialist elements abroad. This counter-revolutionary clique directed the counter-revolutionary elements hidden in the Catholic churches of Shanghai and other localities to carry out a series of counter-revolutionary and subversive activities. It fully accords with the interests of the whole nation to firmly suppress this group of counter-revolutionaries who remained loyal to imperialism and betrayed their fatherland. All people of the country and patriotic church members as well as clergymen enthusiastically support this correct measure.

For the purpose of undermining the great Socialist transformation now being effected by our people, the Kung Pin-mei counter-revolutionary clique openly stated: "one who loves religion cannot love his country" and "church members cannot love the state led by the Communist Party". Borrowing the "spiritual authority" they forbade church

members to join the movement for safeguarding world peace and forbade church members to fulfill the duties that should be fulfilled by citizens of the People's Republic of China: they did not allow church members to perform military service, to take part in Socialist construction, to join the anti-imperialist and patriotic movement, to denounce the counter-revolutionaries, to respond to all calls of the People's Government or to attend all conferences called by the People's Government. They even regarded "loving one's country as a sin" and accused all those church members and patriotic clergymen, who took part in the above activities, of "opposing the church" and "splitting the church", intimidating and persecuting them by excluding them from "holy communion" and "confession", depriving them of "spiritual authority" and "excommunicating" them. They did everything to undermine all policies and important measures of the State. During the agrarian reform, they hindered church members from dividing the land belonging to landlords; during the resist-U. S. and aid-Korea campaign, they did not allow church members to enlist in the CPV; during the campaign for suppressing counter-revolutionaries, they sheltered many counter-revolutionaries in the church and hindered church members from denouncing them; after announcement of the general task of the State during the transition period, they set their so-called "heaven as the basic line" against the general line. Thus they adopted a "both of us shall not stand" attitude towards the State and the people. What did they want after all? They wanted subversion of new China, "World War III", the death and extinction of mankind! What they dreamed of by day and by night was the restoration of the sanguinary role of imperialism and the Chiang Kai-shek gang in China.

The Kung Pin-mei counter-revolutionary clique loyal to imperialism systematically organized counter-revolutionaries to carry out the criminal activities of subverting the people's state power. They built such counter-revolutionary organizations as "divine eagle party", "revolutionary committee of anti-Communist comrades Chinese youth", "national salvation revolutionary party". These counter-revolutionary organizations also put forward their counter-revolutionary program to aid the come-back of imperialism and Chiang Kai-shek gang. The Kung Pin-mei counter-revolutionary clique concealed many arms, ammunition and other weapons within their churches and extensively organized their intelligence network to collect our political, economic, military and cultural information. From time to time they despatched their agents disguised as merchants and students secretly to various localities to carry on subversive activities, and bought over and utilized some undesirable elements within our organs, schools, factories, mines, enterprises and people's organizations for collecting information and stealing secrets from within. All they did were completely criminal activities to subvert the people's state power.

The crimes committed by these counter-revolutionaries not only endangered the interests of the people but also defiled religion and endangered the interests of all patriotic church members and clergymen. Intimidated and persecuted many church members and clergymen lost their freedom of proper religious activities. They could not take part in any beneficial social activities; they were even prevented from reading newspapers and books and seeing motion pictures and their intercourse with patriotic church members. They were audacious enough to set up jails within the churches to imprison church members secretly, thus turning the church into hell for decent members of the church. They went too far and should dare to perpetrate such dark deeds on the free land of the People's Republic of China!

Our Constitution states: "The citizens of the People's Republic of China have freedom of religious belief", but we will never allow imperialist agents and spies and counter-revolutionaries to exploit the Government's protect-religion policy for subversive activities on our sacred territory. To safeguard our great Socialist construction and consolidate the people's democratic dictatorship, we must resolutely, thoroughly and completely round up all hidden counter-revolutionaries, no matter where they hide themselves, what attire they put on and how skillfully they disguise themselves. What the Kung Pin-mei counter-revolutionary clique did had absolutely nothing to do with religious belief. All

church members and clergymen should learn how to distinguish the genuine religious believers from counter-revolutionaries and see that they are not fooled by those wolves disguised as "grandma".

The Kung Pin-mei counter-revolutionary clique spread such reactionary speech as "one who loves religion cannot love his country" among church members. They tried to draw a distinction between love for religion and love for the country, sow discord and destroy the unity of our people and their unity with their Government. As we know, "it is the sacred duty of every citizen of the People's Republic of China to defend the fatherland", and church members are of course no exception. All genuine religious believers of China are aware that, while there are different believers in our country, all of us are Chinese. Every church member should at the same time be a patriotic citizen, enhance their patriotic consciousness, willingly and consciously fulfill the duties of citizens, observe Government law and ordinances, respond to Government calls, enthusiastically take part in patriotic activities and exert their efforts to build the fatherland and safeguard world peace. Therefore, all genuine religious believers of China cannot tolerate exploitation of religion for subversive activities against the fatherland by any counter-revolutionary.

The People's Government adopts a policy of firm suppression towards those counter-revolutionaries under cloak of religion: this does not hinder one's freedom of religious belief at all. It is counter-revolutionaries like Kung Pin-mei that destroy religious belief, and only by eliminating such counter-revolutionaries can normal religious life be ensured. This can best be explained by the further manifestation of patriotism and more active religious life witnessed in Shanghai following the smashing of the Kung Pin-mei counter-revolutionary clique. We believe that the broad masses of Catholics are patriotic and desirous of the purity of churches and that counter-revolutionaries are a small minority whose exploitation of churches for subversive activities is against the will of the broad masses of Catholics. For this reason, all patriotic Catholics should learn their lesson, find their bearings, distinguish the enemy from us, and, firmly taking the side of the people, expose counter-revolutionaries in the churches who carry out subversive activities in collusion with imperialism, and oppose imperialist explotation of religion for undermining the revolutionary cause of the Chinese people. Religious believers are religious believers, and counter-revolutionaries are counter-revolutionaries; the dividing line is clear enough. Those counter-revolutionaries in religious attire have absolutely nothing to do with genuine religious believers. Those duped, utilized and led astray by the Kung Pin-mei counter-revolutionary clique should awaken as soon as possible, come back to the side of the people and reveal all their problems. If they do so they will certainly be received with open arms by the people. As we know, even to this day there are still some counter-revolutionaries hidden in the Catholic churches who have not confessed and shown repentence to the Government. Some of them are still carrying on subversive activities openly or secretly and are adopting double-dealing tactics in their attempt to resist and pass over. Some of them even secretly obstruct church members from denouncing them. Let us warn these counter-revolutionaries: all your stubborn resistance and cunning methods will avail you nothing except to aggravate your crime! The People's Government policy towards counter-revolutionaries is "magnanimity for those who confess, severity to those who resist, diminishing of guilt for those who perform useful service, reward to those who perform great service". Only those who thoroughly confess and repent will have an outlet.

Exposure of the Kung Pin-mei counter-revolutionary clique represents a big blow dealt to imperialism and its running dogs who carry on counter-revolutionary activities under cover of the church. But imperialism and its running dogs will not give up their subversive activities because of their failure. For this reason, all people of the country and patriotic church members are required to enhance their consciousness, distinguish the enemy from ourselves, take a patriotic position, participate in the struggle for rounding up hidden counter-revolutionaries in the interests of the fatherland and the people, and stamp out all hidden counter-revolutionaries.

Mission Chronicle

The Dioceses

2-3—Jehol

Bishop Oste, CICM.

Hongkong, Jan. 18.—Bishop Joseph Oste, Scheut, who has been in Hongkong since his expulsion by the Chinese Reds two years ago, today suffered a cerebral hemmorhage. Partially paralyzed and unable to speak the Bishop is confined to St. Paul's Hospital.

Born in Zele, Belgium, March 28, 1893, ordained priest in November 1920 he was nominated Bishop of Jehol, China, April 9, 1948. Consecrated in the Peking Cathedral the following November he was never able to proceed to his See. Expelled from China in 1953 he has remained in Hongkong acting as Procurator for the Scheut Mission and at the same time seeking to arrange for further mission activity by his Society in this area.

8-3—Shanghai

Bishop Walsh M.M.

Hongkong, Jan. 10.—The local office of United Press informs us that they were in telephone communication with Bishop Walsh, M.M., in Shanghai, December 28th and again on January 7th. The calls went through without any unreasonable delay nor was there any obvious monitoring. To avoid creating any difficulty for the Bishop the telephone conversations were kept rather general. The Bishop said that Christmas Eve three or four hundred Catholics crowded into the small chapel at his home, the first time this has been done since the September arrest of Bishop Kung and many others. Asked about Christmas Day, the Bishop replied that there was no public Mass in his chapel though there were many church services in Shanghai. The Bishop had Christmas dinner at the home of Mr. Miner, an American.

Questioned about the report that a public trial of Bishop Kung is scheduled, Bishop Walsh replied: "It is news to me. I have not heard anything about it." Asked whether or not he had seen any of the American priest prisoners held in Shanghai, the Bishop said: "I have not been allowed to see them for two and one half years. I made a request some time ago but was turned down. Nor have I heard from them recently. Two or three times a year they would send us notes asking for clothes, medicine and small amounts of money. We always sent the things requested to the place where they are detained. The last time I recall was about a year ago a note came from Fr. McCormack (Maryknoller), but there has been nothing since."

Bishop Walsh stated that he is in good health and quite happy to be in Shanghai, that he hopes to remain there as long as permitted to stay. The Chinese Reds have announced that Bishop Walsh is free to leave whenever he so wishes. The Bishop refuses to leave unless ordered to do so.

17-1—Canton

More Arrests

Hongkong, Jan. 5.—Reliable report has reached here that there are now six Chinese priests in jail in the Canton archdiocese. Further, 20 lay people have been imprisoned because of refusal to sign a paper condemning the Legion of Mary. As yet, there is no direct interference with church services in Canton itself. However, churches through-

out the country-side have either been confiscated or closed. The Kwangtung newspapers are harping on the theme: "The Catholics are showing themselves very stubborn."

From other Kwangtung areas the following information has reached here: Pakhoi, one priest arrested.

Kongmoon, whose Bishop, Bishop A. Paschang, M.M., American, expelled several years ago, is still here in Hongkong, reports three Chinese priests are now behind bars.

Suihing, which is under the Ordinary of Macao, reports that the one Chinese priest working there is now in jail.

An added report from Canton states that Brother Adon Chau, Marist, was taken from his prison cell during December to face an 'accusation meeting' conducted by 'Patriotic Catholics.' No details were given as to what went on in this meeting.

17-2—Hongkong

1. Clinics

The five clinics operated by the Maryknollers in this British Crown Colony treated just under three times as many persons in 1955 than they did the previous year. A year-end check of statistics showed that the dispensaries run for the refugees in Hongkong treated some 128,000 persons, a jump of more than 85,004. Maryknoll's four refugee relief centers served 171,500 people during the year as compared with 139,000 in 1954. At the same time, the number of Catholics has risen from 2,590 to 5,114, and the number of catechumens—2,574—is four times larger than the figure for a year earlier.

2. Envelope Collection

Eight months ago, on the first Sunday of May, the Bishop appealed to all the faithful of the diocese to help him in surmounting the difficulties in obtaining the funds for a Diocesan Construction Plan which would provide the material needs for the rapid growth. He introduced for this purpose the "First Sunday of the Month Envelope Collection."

At the time such a collection system was a novelty for Hongkong, although envelopes for church collections have long been in use in Europe and the United States. The past eight months have proved the value of the system and what was once a novelty has become an institution. The success of the system depends of course on the cooperation of parishioners with their parish priest. It has been particularly successful in those parishes where Catholic Action groups are well developed.

3. Cathedral

In a New Year Message, Father D. Bazzo, P.I.M.E., pastor of the Cathedral, expressed his deepest thanks to the Jesuit Fathers, the Canossian Sisters, the Maryknoll Sisters, the Nam Wah and St. Joan's Schools, for their zealous help and for the work they carried out in their schools during the year.

"The Cathedral parish," said Father Bazzo, "is one of the most overcrowded districts of Hongkong and the majority of the faithful are people of the poorer classes. The problem of education and of bringing the faith to the people becomes more acute as the years go by. Catechism classes are being held daily. There are five classes in the evening in which catechumens are instructed as well as where newly baptized Catholics receive further instructions. The Canossian Sisters and the Maryknoll Sisters also hold religious instruction classes on Sundays. A Lay Apostolate group in the parish assists the priests in the task of spreading the faith." Cathedral parish has 10,155 parishioners and 700 catechumens.

4. Baptisms

In the Star of the Sea Chapel, Hing Wa Village, Chai Wan, the Feast of Christmas had a very special meaning for some 95 villagers who received the Sacrament of Baptism from Father Stephen B. Edmonds, M.M. They had received instructions for the past six and more months in the Bishop James A. Walsh Memorial Center and from the Maryknoll Sisters in their Primary School and Center in the Resettlement area. On New Year's Day His Lordship Bishop Lawrence Bianchi confirmed 140 people in Chai Wan.

5. Marist Celebration

Hongkong, Jan. 9—Yesterday, with a Solemn Pontifical Mass and Te Deum at St. Teresa's church, Kowloon, there concluded a solemn triduum of thansgiving by the Marist

Brothers, in honor of the beatification of their Founder, Blessed Marcellin Champagnat. Celebrant at the Mass was H. E. Bishop Bianchi, Bishop of Hongkong. A large group of priests and Sisters were present in the packed church.

A testimonial to the widespread activity of the 8,500 Marist Brothers was the Solemn Mass held on the second day of the Triduum, also at St. Teresa's. The celebrant was V. Rev. Dom Paulinus Lee, Superior of Trappist Haven, Lantau, Hongkong, past student in Peking, now the leader of the Trappists expelled from Red China, who are rebuilding their monastery in this Colony. Deacon of the Mass was Fr. L. Bolumburu, S.J., recently expelled from Shanghai, past student from Spain. The Sub-Deacon was Fr. A. Smith, S.D.B., past student from Scotland. The sermon at the Mass was preached by the Franciscan Procurator in Hongkong, Fr. Vergil Mannion, O.F.M., past student from Ireland. Attending the Mass were former students of the laity, from recent graduates to white-haired students of many years ago, the majority of them from various cities on the China mainland.

The happy occasion of the Beatification of their Founder brought forth an outstanding manifestation of the esteem in which the Marist Brothers are held. To the observant all this was impressive but even more impressive is the matter-of-fact manner in which the Brothers have resumed their work here in Hongkong. Driven from their many schools in China they have not abandoned the Chinese. Brother Ange, the Provincial, foreseeing the eventual closure of all their schools in China, came to Hongkong in 1949 to prepare for school work here. Now that Brother Ange is on the eve of transfer to the Marist Schools in Ceylon, were he not so humble could pride himself on what has been accomplished. The teaching ability of the Brothers has been utilized for the past five years and now the new St. Francis College is nearing completion. At present, the Brothers have an enrollment of 760; when they move to the new building, the number will jump to 1000. There are 27 Marist Brothers in Hongkong, 12 of them Chinese.

6. Father Rigney Leaves

Hongkong, Jan. 17 — Aboard the PAA flight to Manila this afternoon is Father Harold Rigney, S.V.D., former rector of Catholic University (Fu Jen), Peking and prisoner of the Chinese Reds for four years. He has been recuperating in Hongkong since his release on September 16, 1955. Just before boarding the plane he smilingly remarked: "I've put on 50 pounds!" Now in the best of health he looks forward to informing the world about Communism, in hopes that he may thus be instrumental in saving others from what he had to go through under Communism.

Father Rigney's schedule calls for nine days in the Phillipines from where he will fly to Singapore. After a five day stop in Singapore he is to fly on to Rome. When his business in Rome is concluded he will continue on to Germany and England, visiting various houses of the Society of the Divine Word. His last stop before taking the plane to New York will be Ireland, where he is to visit relatives. Mid-March he will be in New York. After a few days in that city he will continue on to his home in Chicago, where his aged mother awaits him.

17-3—Kaying

Persecution Continues

Hongkong, Jan. 9.—The diocese of Kaying, Kwangtung, whose Ordinary, Bishop Francis X. Ford, M.M., died in a Canton prison four years ago, continues to feel the heavy hand of the Red persecutors. Five of the fifteen Chinese priests in the diocese have been in jail for the past couple of years. Now, it is reported that three more priests have landed behind the bars. The dozen Chinese Sisters in the diocese have been dispersed, living in their homes as laywomen; unconfirmed report has it that some of them are in jail.

The 25,000 Catholics of this Hakka-speaking district, formerly staffed by the Maryknoll Fathers, are now practically without Mass or the Sacraments. All churches have long since been forcibly closed. The Chinese priests managed, in some places, to offer Mass in their own homes, and the Catholics attended when possible. With the latest surge of persecution this is no longer allowed. The Reds make some show of 'freedom of religion' in places like Shanghai or Canton, but out in the country districts

where no 'tourist' ever travels, their anti-religion policy is implemented boldly and openly.

22—Taiwan

Extraordinary Growth

Hongkong, Jan. 15 — The 1956 Catholic Directory of Taiwan, issued by Hua Ming Press, Taipei, a well edited publication which furnishes comprehensive information in both English and Chinese, records the unusual growth of the Church in Taiwan during the past four years. This is graphically set forth in the following table reprinted from the Directory:—

Year	*Priests*	*Brothers*	*Sisters*	*Catholics*
1952	—	—	—	20,112
1953	164	14	157	25,075
1954	296	28	214	32,310
1955	374	49	222	48,517

22-5—Prefecture of Chia-Yi

Busy Christmas Season

Though not spectacular, activity continues apace in this Prefecture. The new hospital at Hu-Wei, delayed by many difficulties, is slowly nearing completion. The out-patient department is already functioning. At present there are two Chinese doctors employed; one of these is a surgeon, and the other, a woman, will handle the gynecological section. Present plans call for an 80-bed hospital, ample for the needs of Hu-Wei. However, provision has been made in the building plan for future expansion, should that prove necessary.

Also in Hu-Wei, there is a kindergarten which was opened last October. Christmas Eve, H.E. Bishop Niu, the Ordinary, was the honored guest at an entertainment given by the kindergarten pupils, their first attempt and a very successful one. From the Hu-Wei kindergarten, the Bishop had to hurry to Chia-Yi to celebrate Pontifical Midnight Mass. The occasion was all the more solemn because the afternoon of Christmas Eve a group of 200 catechumens was baptized in the Chia-Yi church, the largest single group in the history of the mission. Since Chia-Yi has no aborigines within its confines its converts come from the Taiwanese and Mainlanders who are less inclined to conversion than are the aborigines.

Midnight Mass at Chia-Yi was only the beginning of a strenuous day for Bishop Niu. Immediately after the Mass he made a tape-recording of a Christmas message to be broadcast over the radio Christmas evening. That completed, the journey to Tou-Liu, the episcopal residence, began. 3:30 A.M. the Bishop was back in Tou-Liu where he officiated at the 10 o'clock High Mass. Immediately after the Mass there was a tea party for the 40 newly baptized of Tou-Liu. In the afternoon, His Excellency was again guest of honor at a kindergarten show, this time at the Tou-Liu Mission kindergarten. A strenuous Christmas Day ended with the Bishop officiating at Solemn Benediction that evening. Tiring though the schedule had been, Bishop Niu will long remember Christmas 1955 — 500 baptisms in the Prefecture for the Feast, 45 of these being baptized by himself at Hu-Wei, marked a red-letter day for Chia-Yi Prefecture. But there is no resting on laurels. Fr. Li, a Taiwanese priest, has recently opened a new mission at Shi-Kou, where he already has 300 catechumens, all Taiwanese.

Neighboring Missions

INDIA

1. Much Goodwill Lost

Bombay, Dec. 29—(NC)—Actions of Russian Premier Nikolai Bulganin and Communist Party Secretary Khrushchev during their recent visit to this country have cost India heavily in Anglo-American goodwill, according to The Examiner, official paper of the Bombay archdiocese. The Examiner said that the "belligerently propagandist" speeches of the Russian leaders while they were guests here have lost India a good deal of friendship in the Western world. And that is the world, the paper pointed out, which has sent India substantial aid, with no strings attached, whereas the Soviet empire has only promised much and given hardly any

free aid. The Catholic paper deplored the attitude of the Russian guests in making statements calculated to irritate feelings between India and other countries.

Why did Bulganin put his finger in the controversial Kashmir issue except to create bitterness between India and Pakistan, the paper asked. The Examiner noted that the Soviet premier carefully chose the words "this northern part of India," to describe Kashmir, knowing full well that these would be objected to by Pakistan. The paper said that it was not an accident that, while the Russian leaders talked of peace, anti-colonialism and co-existence, they were insidiously attempting to "subvert India's neutrality." The cost of the visit, not in terms of money but loss of goodwill and friendliness in the free world, will have to be reckoned, The Examiner declared.

2. Foodstuffs From U.S.

Bombay, India, Dec. 29 (NC)—A new shipment of foodstuffs from Catholic Relief Services—National Catholic Welfare Conference has been received here. The 1,500 ton shipment was sent to His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, for free distribution in needy areas in western India. The consignment consists of butter, oil, cheese and dried milk.

3. Reparation

Archbishop Joseph Attipetty of Verapoly, ordered reparation services throughout his diocese in atonement for the recent desecration of the Blessed Sacrament in the Indian village of Vardhman Nagar. In an Advent pastoral letter, the Archbishop directed that all churches in his See observe a day of prayer and penance in reparation for the outrage. He said the outrage, coupled with other anti-Christian developments, presaged a "not very bright" future for the Church in India.

The scene of the desecration was the Saint Joseph's Church at Vardhman Nagar, a Catholic village in Bihar state, which was invaded by a group of Hindus during a Mass. The celebrant, an Indian priest, was belabored by the mob and assaulted before his congregation. The attackers ransacked the tabernacle and scattered the Sacred Species over the sanctuary.

Prime Minister Jawaharlal Nehru expressed regret for the incident.

4. 'Saffron Curtain'

Calcutta—The current policy of harassing Christian missionaries in India is lowering a "saffron curtain" between this country and the West, arcording to The Herald, official organ of the Calcutta archdiocese. Saffron is the color of the robe worn by Hindu monks. It is also one of the colors of the Indian flag.

The newspaper made its charge while denouncing the recent desecration of a Catholic church in the Patna diocese by a group of the fanatic Hindus. Protest meetings have been held in more than 100 Catholic parishes, at which the desecration was condemned as a brutal show of religious fanaticism by Hindus.

5. Catholics Combat Communism

Nagpur, Dec. 29—(NC)—The first national conference of Catholic lay leaders ended here after issuing a call to Indian Catholics to do their utmost to refute the "basic principles" of Communism. The call was sounded in a resolution adopted by the closing session of the five-day conference which was inaugurated by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.

Other resolutions voted by the conference's 300 delegates called for a "relaxation" of India's policy towards foreign Christian missionaries, demanded an end to discrimination against Christian converts in the granting of state aid and facilities, and expressed gratification over Prime Minister Jawaharlal Nehru's fair attitude towards Catholic rights. The conference denounced birth control as "fundamentally opposed to Catholic principles." It urged Christians to "participate" in the economic expansion of the country under the various development plans proposed by the government.

Conference deliberations were guided by "pointer" sermons given by five sponsor-prelates, the Archbishops of Bangalore, Nagpur, Pondicherry-Cuddalore and Verapoly, and the Bishop of Allahabad. Archbishop Thomas Pothacamury of Bangalore, speaking on "Church and State," said that the reli-

gious duties of Catholics did not clash with their civic obligations, that the dual role of the Catholic as a citizen of the earthly commonwealth and as a member of the spiritual kingdom of Christ is not incompatible. He pointed out that the Church drew its power immediately from God, whereas the state under God derived it from the people, whose right it is to designate the rulers. Other prelates spoke on the Church's social teachings, the role of Christian ideals in combating class war, and the place of the Catholic priesthood in advancing these ideals.

6. Jesuit Mission Superior

Jamshedpur, Dec. 30 (NC)—Father John Joseph Blandin, S.J., of Akron, O., has been named superior of the Maryland Province Jesuit Mission here in place of Father Carroll I. Fasy, S.J. Father Blandin, 42, has served in the Jamshedpur mission since three years after his ordination. His father is the vice president of the Goodyear Export Company of Akron. He entered the Society of Jesus in 1933 after attending Georgetown University in Washington, D.C.

7. Religious Congregations

Ernakulam, Jan. 5 (NC)—Some 400 priests and nuns represented more than 60 religious congregations at a four-day conference here to study problems facing members of religious orders in India. The conference, said to be the first of its kind in this country, was sponsored by the Carmelite congregation of the Syro-Malabar Rite to mark the 100th anniversary of its canonical establishment. Opening address of the meeting was delivered at Sacred Heart College here by Bishop Aldus Patroni of Calicut. Arcrhbishop Mar Gregorios of Trivandrum presided over the closing session.

8. Catholic Actor

Cheruthuruthy, Jan. 5 (NC) — A Cahtolic actor has received a gold medal from Prime Minister Jawaharlal Nehru of India. The actor, Joseph Kaimaparamban, was honored for a recital of "Kathakalakshepam" before an audience headed by Mr. Nehru. Mr. Kaimaparamban presented the story of Mary Magdalene through the combination of music, poetry, acting and recital peculiar to "Kathakalakshepam," a popular literary entertainment in South India.

9. New Political Party

Bombay, Jan. 7 (NC)—A new political party with a program based on Papal teachings is being founded here by a noted educator and one of India's outstanding Catholic lay leaders. Mr. Ratnaswami, a Papal Knight and former vice-chancellor of Annamale University, has announced that he wants his new party to stand midway between the Congress Party of Prime Minister Jawaharlal Nehru and the communists. He said that the Congress Party is handicapped by what he called "reactionary policies." The communists, he added, threaten disaster to individual freedom and the nation's progress. He said that he did not believe that the Socialist Party provides an adequate alternative to either of the two parties.

His new party, he announced, will give free scope to private enterprise and not attempt to monopolize industry. The 70-year-old leader, who is president of the Catholic Union of India, said he would not lead the party himself. All he wants, he said, "is to give it form and life and leave it to others to carry out its program." Mr. Ratnaswami is the author of several books, including "The Making of the State" and "The Political Philosophy of Ghandi." He is at present touring the country to rally support for his new party.

10. Bishop Consecrated

Vatican City, Jan. 10 (NC)—The Most Rev. Sebastian Valloppilly was consecrated in St. Peter's Basilica as the first Bishop of the Syro-Malabar Rite Diocese of Tellicherry, India. His Eminence Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, consecrated Bishop Valloppilly in the presence of many prelates in the colorful vestments of various Oriental Rites. Also present was a member of the Indian Parliament. Bishop Valloppilly, 41 years old, a native of India, has been administrator of the Tellicherry diocese since it was erected December 31, 1953. His See embraces 100,000 Catholics in a total population of 10 million.

11. Court Quashes Contempt Charges

Nawadah, Jan. 10 (NC)—Contempt of court charges brought by a Hindu citizen against the St. Louis-born Bishop of Patna and another American Jesuit have been dismissed

by the division court. Bhikha Dhusad, a defendant in a pending Catholic-Hindu clash case in another court in Nawadah, had charged that a report on the case published by a Catholic paper edited by Father John J. Barrett, S.J., had "affected the course of justice." He accused both Father Barrett and Bishop Augustine F. Wildermuth, S.J., of Patna, of contempt of court, alleging that the report in the paper Sanjivan was based on a statement issued by the Bishop. In dismissing the suit, the court pointed out that when Sanjivan published the report, the case was only under police investigation. But it said that the report would not have constituted contempt even if the case had been pending trial in court.

12. Vatican Envoy Thanks Nehru

New Delhi, Jan. 10 (NC)—Papal Internuncio to India, Archbishop Martin H. Lucas, S.V.D., has thanked Prime Minister Jawaharlal Nehru for his services to the Church in this country. In a New Year message to the Premier, the Internuncio expressed gratitude for the "assistance" extended by Mr. Nehru during 1955. The message said: "The coming festivities provide me with a very welcome occasion to thank Your Excellency most sincerely for the understanding and assistance the Catholic Church has been privileged to experience throughout the past year. Your Excellency's recent pronouncement has affirmed our confidence in the future." The reference is presumably to Mr. Nehru's recent speech in parliament criticizing a bill proposing a ban on conversions in this country.

JAPAN

1. Sisters Open School

Matsue, Dec. 29 (NC)—The people of this Japanese city were so eager to have a Catholic girls' school that when the Sisters arrived to open it they found the railway station decorated and the city officials waiting to take them to a dinner of welcome. A delegation of women, headed by the mayor's wife, had met them an hour's distance from the city and accompanied them the rest of the way. The Spanish Sisters, the Daughters of Jesus, had received an urgent request from the mayor and the people of Matsue to establish a girls' school. The city placed a large public building at their disposal until they could build a school of their own, and sold them the necessary ground at a token price.

Dr. Kotaro Tanaka, the Chief Justice of Japan, declared recently that the best families of Japan are anxious to have their daughters educated by the Sisters.

2. Tosei News

Tokyo—Father Rogers Joseph Pelow, J.C.D., of the Scarboro Foreign Mission Society has been appointed director and editor of Tosei News, the official Catholic news service of Japan. He succeeds Father William A. Kaschmitter, M.M., who will concentrate on the study of international social justice. A native of Kingston, Ontario, Father Pelow entered the Scarboro Foreign Mission Seminary in 1934 and was ordained in 1940. After receiving his doctor's degree in canon law at the University of Ottawa, Father Pelow served as a professor and for several years as director of the Society's seminary. He was assigned to the Japan mission in 1950.

3. First Foundation

Tokyo—The mission Sisters of St. Francis Xavier, a community established nine years ago, have sent their first group of Sisters to open a mission in Japan. They passed through here on their way to Kochi in Shikoku. Although there are only six professed Sisters and one novice in the order founded by His Eminence Edward Cardinal Mooney, Archbishop of Detroit, three Sisters have arrived in this country to begin a year's study of Japanese before taking up permanently their work in Kochi. They will spend their year of study with the Sisters of St. Joseph of Wichita, in Kyoto. Reports from the Motherhouse indicate that several new applications for admission have been received since the first group set out for Japan.

KOREA

1. Koreans Edified

Amsterdam, Jan. 7 (NC)—Bishop Paul Ro, Vicar Apostolic of Seoul, said many Koreans became interested in Catholicism when they observed foreign soldiers—from generals to privates—receiving the Sacraments at the hands of Korean priests. The prelate said 15,000 adults were baptized in South Korea in 1955. He also spoke of the 40,000 Catholics isolated in North Korea. He said

nothing is known about the fate of the priests in this area. They have disappeared, and as far as he knows, the people are without the Mass and the Sacraments. He told newsmen gathered at the airport that he wants to collect money for the reconstruction of the seminary in his vicariate which was completely destroyed during the Korean War.

2. New Churches

Kangnang—With their church building program almost completed, Columban missionaries are free now to push ahead with the direct work of evangelization in the Chunchon vicariate, where much of the Korean War was fought. The 'green light' was given by Bishop Thomas Quinlan, Vicar-Apostolic of Chunchon, at the opening of the 10th new parish church built there since the end of the war. The Bishop, who is also regent of the Apostolic Delegation in Korea, told priests assembled for the dedication that the emphasis has passed from "cement and building supplies to catechumens and the direct apostolate. With our fine churches and the obvious goodwill of the people of the province, we can now face the challenging future with calm confidence."

Chunchon's ten new churches are scattered across a rough mountainous area northeast of Seoul. Four of the churches were dedicated during October and named after the Blessed Virgin. The newest one is named after St. Columban.

PAKISTAN

Plight of Christians

Karachi—Some 400,000 Christians living in Punjab, West Pakistan, are homeless as a result of recent floods and famine, C. E. Gibbon, Catholic Deputy Speaker of Pakistan's Constituent Assembly, declared here. Prior to these catastrophes, many of these people had been driven from their homes by the government to make room for Moslem refugees, he charged. He pointed out that at the time of the partition of India and Pakistan in 1947, when thousands of Moslems were being butchered in the streets of Lahore, capital of the State, it was the Christian social workers who buried the dead, nursed the injured, and took care of the homeless. Now, Mr. Gibbon noted, entire Christian communities have been wiped out by floods; casualties among the Christian inhabitants of the area have been very heavy.

PHILIPPINES

1. Catholics 81% of Population

Manila, Jan. 6 (NC)—The Catholic population of the Philippines has increased by 700,000 in the past year, bringing the number of Catholics to 17,144,162 in a total population of 20,867,453. These figures are given in the 1956 edition of the Catholic Directory for the Philippines. Among other things, the directory shows that despite the fact that the republic is 81 per cent Catholic, there are only 2,830 priests—one for every 8,691 Catholics. The directory indicates a brighter future, however, with an increase of 200 native seminarians over the figure for last year. The total now stands at 660 in the major seminaries and 1,419 in the minor seminaries.

There are 25 missionary societies in the Philppines, led by the Jesuits with 250 foreigners, the Society of the Divine Word with 174 foreign priests, and the Immaculate Heart of Mary Fathers with 167. Of 33 congregations of Sisters, all but five have native members. The Sisters of St. Paul of Chartres, with 425 Filipina professed Religious, lead in this category. There are five native sisterhoods which have no foreign members. Of these the Religious of the Virgin Mary, with 383, top the list.

The Catholic school system in the Philippines has developed with giant strides since World War II. At present there are 264,796 students in all types of Catholic educational institutions. There are 267 Catholic grade schools; 475 Catholic high schools, and 99 Catholic Colleges—including 2 universities. The Columban Fathers, who have 55 institutions of learning, have more individual schools than any other missionary group.

The Prefecture Apostolic of Sulu has the smallest ratio of Catholics in relation to the total population—only two per cent. The reason is that Sulu is peopled almost entirely by Moslems, known locally as Moros. The Prelature Nullius of Infanta, on Luzon's east coast, is 99.6 per cent Catholic—one of the most Catholic districts in the world.

2. Administrator

Manila, Jan. 6 (NC)—The Holy See has appointed Bishop Manuel P. del Rosario as Apostolic Administrator of the Diocese of Calbayog on the island of Samar, the Papal Nunciature announced. Bishop del Rosario, 40, who was named Coadjutor with right of succession to the Calbayog See last May, takes over the reins of the diocese from Bishop Miguel Acebedo y Flores, whose illness has forced him into semi-retirement. The Diocese of Calbayog is almost entirely Catholic, having some 15,000 non-Catholics in a total population of 788,000.

3. Cautions Against Peace Pledge

Manila, Jan. 6 (NC)—Red China's pledges of peace and friendship for the Philippines are not consistent with her actions, a high official in the Ministry of Foreign Affairs stated here. Raul S. Manglapus, Philippine Undersecretary of Foreign Affairs, stated that there is clear evidence of Red Chinese subversion in the Philippines. He referred to the Sinreds, a communist group which has been trying to infiltrate army and government offices. Recently the Philippine police have arrested local Chinese communists in Cebu and elsewhere.

It is known that Filipino communists are now in Red China, presumably undergoing training for future operations in their land. It is likewise known that Filipino communists have been told to infiltrate such organizations as the Legion of Mary in the Philippines. The Chinese communists in the Philippines have cooperated extensively with these Filipino communists, Mr. Manglapus stated. He asked Filipinos to regard Chinese communist Premier Chou En-lai's protestations of peace with a clear realization of the communist background.

4. Christmas Pardons

Manila, Jan. 6 (NC)—President Ramon Magsaysay of the Philippines granted executive clemency to 67 prisoners on Christmas Day, following an old custom in Catholic countries. All the prisoners involved were recommended by the Board of Pardons and Parole. Of the 67 prisoners 48 were given conditional pardons, eight received absolute pardons, three were given special pardons, and eight others received commutations of their sentences.

5. Dominican Provincial

Manila, Jan. 6 (NC)—Father Silvester Sancho, O.P., who received his theological training in Washington, D.C., has been elected provincial of the Dominican province of the Holy Rosary, which includes the Philippines and missions in Japan, Formosa, Hongkong, and Vietnam. After completing his studies at the Dominican House of Studies at the Catholic University of America, he came to the Philippines in 1919. He has served as rector of the University of Santo Tomas in Manila and was the first national director of Philippine Catholic Action.

6. Pope's Message

Manila, Jan. 7 (NC)—The Christmas message of His Holiness Pope Pius XII, which had as one of its cardinal points the fact that colonial peoples must have political freedom, received wide approval in the Philippines.

This young nation, which became independent only ten years ago, is still colonialism-conscious. Summing up Filipino feelings on the subject, the Manila Times declared: "The Pope ranges himself not only on the side of the angels but on that of all right thinking men in urging the liquidation of colonialism everywhere."

7. Coronation of Statue

Manila, Jan. 7 (NC)—Archbishop Egidio Vagnozzi, Papal Nuncio to the Philippines, officiated at the canonical coronation of the tiny statue of Our Lady of Guidance, Protector of the Philippines. The crown of gold and precious stones was carried to the coronation, issued by His Eminence Federico Sanz Orrio of Spain. Before the coronation took place, a Papal document authorizing the coronation issued by His Eminence Federico Cardinal Tedeschini, Prefect of the Sacred Congregation of the Basilica of St. Peter, was read. The Vatican Chapter, which authorized the coronation, has the privilege to crown canonically sacred images of the Blessed Virgin which are famous for their art and devotion. After the coronation the statue was carried through the streets of the Ermita district of Manila. It is in the Church of the Ermita that the statue of Our Lady of Guidance is kept.

The statue of Our Lady of Guidance is

the oldest Marian image in the Philippines. The crowning took place near the spot where the statue was found 384 years ago. According to the old annals in the Manila Cathedral, shortly after the arrival of explorer Legaspi in Manila in 1571, one of the Spanish soldiers, strolling along the seaside of what today is Ermita, found the image of Our Lady of Guidance in a bush. The image was scarcely a foot high, its eyes cast down, elbows lifted and the hands held together in prayer. The carved, sari-like mantle was intricately painted in rich blues, reds and golds.

The natives told the Spaniards that the image had been found several generations before at the same place. They said they could not transfer it to any other place, for every time they attempted to do so, it came back to the original place. Who brought it to the Philippines is still a mystery. Researchers advance several theories. One is that the statue may have been brought by Magellan in 1521 to Cebu and that it was later sent by a chieftain as a gift to another chieftain in the Manila area. Another theory is that it may have been brought by Blessed Odorico, the Franciscan missionary who passed through the Philippines on his way to China, in the beginning of the fourteenth century. Our Lady's statue has a gold cane on one of her wrists. It was given her by a grateful Spanish Admiral when she was proclaimed Patron of the Spanish galleons.

8. Former U.S. Trappist

Manila, Jan. 7—A former American Trappist monk has left here to take up his duties as chaplain to the 500 victims of Hansen's disease at the Naga leprosarium in southern Luzon. Father Patrick Finn, born in New York City, has the approval of Archbishop Pedro Santos of Naga to build a nursery for non-leprous children whose parents are infected. He took with him six tons of farm and building tools, all donated by friends in the United States. Besides helping the spiritual life of the Hansen's disease victims of Naga, who have never before had a resident chaplain, he hopes to better their living conditions. "My project is to increase their farm and agricultural production to make them self-sufficient," he said before leaving Manila.

The Naga assignment is another road-mark in the varied career of the 34-year-old priest. When he was 16 he entered the Trappist abbey of Our Lady of Gethsemani in Kentucky. He had long felt a desire to work among the victims of Hansen's disease, but persuaded himself instead that the contemplative life was his vocation. Then, at the age of 25, he fell from a truck at the monastery and fractured a vertebrae, damaging spinal nerves and leaving his arms partially paralyzed. Sent to join the founding group of the monastery of Our Lady of the Holy Trinity in Utah in 1947, Father Patrick was ordained the same year after receiving a dispensation for his physical disability. Three years later, when word reached the Utah foundation of the work of the Canadian spine specialist, Dr. Henry Samson, the young monk was sent to Montreal for an operation. On the eve of the operation, he promised he would try to spend his days among Hansen's disease sufferers if he recovered.

The operation was a success. After persistent pleas to his superior, he was allowed to leave the monastery to work in a leprosarium. Then followed special study of nursing techniques at the U.S. Public Health Service hospital at Carville, La., and a two-year tour of duty at a leprosarium on Wakoen Island in the Ryukyus. When the Ryukyus were turned back to Japan in 1954, Father Finn found himself without a job. Looking around for other colonies of Hansen's disease sufferers, he heard about Naga and began communications which led to his appointment as chaplain. In the meantime, he returned home and toured both the United States and Canada raising funds for his new mission.

9. Filipino Catholic Lawyers

Manila—At its annual meeting here the Catholic Lawyers Guild of the Philippines voted to collaborate with other religious and civic organizations in an intensive drive against the indecent tabloids being circulated in the Philippines. The Catholic lawyers proposed that Congress amend existing laws on the publication of indecent and obscene material by providing stiffer penalties. The Guild declared that such a move could not be interpreted as an attempt to curtail freedom of the press because no tabloid, under the guise of freedom, can claim the right to publish material that undermines public

morals. "Such publications deserve no protection or immunity whatsoever and should be condemned outright," the Catholic lawyers stated.

THAILAND

1. Cardinal Spellman

Bangkok, Jan. 10 (NC)—During a five-hour visit on his way to Rome from his Christmas visit to American troops in the Far East, His Eminence Francis Cardinal Spellman, Archbishop of New York, blessed the cornerstone of the new parish hall of Holy Redeemer parish here. The parish is staffed by American Redemptorist Fathers from the St. Louis province. A reception in the Cardinal's honor was attended by Bishop Louis Chorin, Vicar Apostolic of Bangkok, and many members of the diplomatic corps here.

2. French Missionary Murdered

Bangkok, Jan. 10 (NC)—Father Emile Levrel of the Paris Foreign Mission Society has been murdered by bandits in a remote mission in northwestern Thailand, it has been reported here. The bandits, according to the reports, knew that Father Levrel had collected several hundred dollars to build a school. They surrounded his rectory. When he refused to give them the money, the bandits killed him.

3. Stigmatine Fathers

In Bhuket, West Thailand, the Stigmatine Fathers report considerable progress in the two years since they opened that Mission. They have a day school with an enrollment of 300 boys, also an evening school with 100 students. The first section of a new school building is now under construction. Plans call for a boarding school at a later date. In the near future there will be other schools and mission stations in the coastal towns.

VIETNAM

Arrest Not Confirmed

Saigon, Jan. 7 (Radio, NC)—There has been no confirmation here of the report that Bishop Joseph M. Trinh Nhu Khue, Vicar Apostolic of Hanoi, in communist-controlled North Vietnam, has been arrested by the Reds. A report in Paris, France, said Bishop Khue was being held in a concentration camp. It quoted the newspaper Cach Quoc Gia (The National Revolution) as saying the prelate had been arrested for refusing to permit a group of "progressive Catholics" from Czechoslovakia to enter the Hanoi cathedral.

Mohammedans

A Muslim's View Of 'People's Democracy'
by
Sayed el Hashimi

World Communism, with its centres in Moscow and Peking, aims at the domination of this planet. What you say, what you do, what you think, read or see—all these things, it is intended, will be controlled by Marxism if these plans come to fruition.

How can we be positive that this would happen to us, the Muslims? Communism avowedly aims at world conquest. One human being in five is a Muslim. To dominate the world, Communism must overcome this vital fifth part of its population. Communism has already put hundreds of thousands of Muslims to the sword: just because they were Muslims.

To defend ourselves from this atheistic evil, we must know exactly the way in which it works, and what it is planning to do next. This I am able to reveal to you from the pages of the textbook on "People's Democracy", recently issued in Moscow.* World revolution, the book tells us, is to be achieved by setting a number of States firmly on the road to Communism, and then linking them up. This process has already started. These States are known as "People's Democracies".**

Even now, through their agents in Muslim lands, and by their propaganda skilfully projected from Russia and other

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*A. I. Sobolev, *People's Democracy—A new Form of political Organisation of Society*, Moscow, 1954.

**Ibid.*, p. 6.

Communist States, Soviet experts are working ceaselessly for the transformation of the world of Islam into a series of these same "democracies". Do not be deceived by the world "democracy": it may well mean something different from Russian lips.

In the Muslim areas of the Balkans, followers of Islam have been consistently persecuted. Tens of thousands of believing men and women have been expelled, taking refuge in Turkey and elsewhere. In China (another "People's Democracy"), hundreds of thousands of Muslims have been butchered. The survivors managed to escape through Pakistan; the Government of Turkey has granted the pitiful remnant asylum in Anatolia. Anyone can visit them, and hear from their own lips the horrors they have experienced at the hands of "People's Democrats".

When Communists in the Philippines, Malaya and Indonesia were trying to set up their own "democracies", Muslims were consistently persecuted and murdered. This, mark you, is a recital of incontrovertible fact, not a sentimental appeal to Muslims to shun Communism without valid reason.

Communism cannot be cut off from our lives. Its agents work ceaselessly among us, overtly and otherwise. At one moment they may quote the *Traditions* of the Prophet in support of their arguments. Again, they may preach revolution as a supposed counter to the activities of "imperialists". I do not say that we should support imperialism: on the contrary; but nowadays, whatever may be said by people for whom anti-imperialism is a profitable cry, close examination will show that Communist imperialism is one of the foremost dangers facing Islam.

It was Communist imperialism which meant doom and destruction for the Crimean Muslims, for the Tatars, Caucasians and Turkestanis. Not only are minority groups attacked by Communism: whole nations, in the flower of their culture, have been wiped out. Those which still remain are subjected to a process called "brain-washing"—propaganda carried to its utmost limits: propaganda for Russia, against Islam, against the very fabric of our history and traditions.

Such a diabolical state of affairs can be brought about, our textbook tells us, either by the direct "presence of the Red (Russian) Army" (*ibid,* p. 8), or by internal revolution. The supposedly "peace-loving" Soviet Union has by means of these weapons created "People's Democracies" in Bulgaria, Czechoslovakia, Poland, East Germany, Hungary, Albania, Roumania, North Korea, China and Viet-Minh.

Throughout the world (and Communist coups d'état have been attempted even in South America) Communist parties are working for revolution not only inspired and aided by Russia, or in alliance with a misguided peasantry bemused by promises of land, but also in collaboration with the "middle classes" and anyone else who can be duped into "temporary alliance". (pp. 42-43, *ibid.*)

In countries such as India, it is interesting to note, while the Communists promise a redistribution of land to the peasantry, their real agricultural objectives are very different. For *People's Democracy* tells us that the State must confiscate land without compensation. The only owner of land in Communist countries is the State.

This official programme for "People's Democracy" completely ignores the special conditions obtaining throughout the Islamic world. Conditions in Central and Eastern Europe, and even in China, are described, and the effect of Communist preaching upon the people assessed. None of these approximates in any way to the psychology, culture and background of Islam. Communism is and has been for years an active weapon aimed at Islam. The first non-Russian peoples to bear the brunt of the fury of Sovietization were the hapless nations of Central Asia, in the 1920s—30 years ago.

Detailed plans showing how this "new form of society" is to work are not given by the Communists. Is this because they have no plans? No, it is because the phrase is merely the newest version of the oldest form of human injustice: the enslavement of one people by another. In the constructive sense "People's Democracy" does not exist; in the destructive sense, it does. All enemies of the Party are to be crushed; land is to be expropriated, industry and private property nationalized.

Contrast this with the "programme" of Islam. Where they seek to destroy, Islam

builds, in every sense of the term. Even the high-flown phrases beneath which Communists seek to conceal their rapacity become nonsense when examined from the Islamic point of view. Here is a sample—judge it for yourself: "Employ revolutionary power finally to crush the bourgeoisie, completely to oust it from Government, and to concentrate the entire power in the hands of the working class". (*People's Democracy*, p. 90, para 3.)

Where Islam considers the nation and the community as one and indivisible, Communists are obsessed by a psychological state which demands belief in some magical power of the supposed "working class". To us as Muslims, there is only one class, just as there is only one God. Of course, in a People's Democracy, we must remember, there is no God at all: "The *people* are the only source of State power", (ibid., p. 110).

Now we know what a People's Democracy is. I, for one, may not be rich: but I still prefer to take my orders from God than from anyone in Moscow or Peking. I believe that you do, too.

2. Bolshevism vs Islam

According to an interview broadcast by the Soviet home and Arabic services on January 12, Sheikh Mohammed Al Ashmar, a Stalin Peace Prize winner, considers that Muslims enjoy complete freedom in the USSR and that reports to the contrary are "lies". The Sheikh has made previous visits to Russia and her satellites. In 1950 he attended the Warsaw "Peace Congress", and in 1952 the "peace" congress in Peking. When in March, 1953, Israeli Radio reported that Sheikh Al Ashmar, "a Syrian Muslim, known for his pro-Communist tendencies", had returned from a trip to Russia, Damascus Radio, a few days later said that "the Arab who travelled to Russia has not yet returned and it is to be hoped will not return at all".

Sheikh Al Ashmar's recent declaration is not in line with other reports of the Communist attitude towards Islam. C. L. Sulzberger, in a report published in the NEW YORK TIMES of January 7, declared that the vigour of Islam has been waning ever since Bolshevism "assumed control of the former emirates of Central Asia". The younger generation of Muslims have largely abandoned their religious practices, most of the mosques and madrashas (religious colleges) have vanished, and the famous Islamic cities, Bukhara, Tashkent and Samarkand are now entirely secular. Mosques are used as sweet shops, barbers' shops and boarding houses.

The hammer and sickle has superseded the crescent in an area larger than the entire sub-continent of India, the article continued, and Islam's priestly hierarchy which had disintegrated during the period of acute militant atheism, 1927-1932, is now reduced to four muftis. Traditional Arabic script has been replaced by Russia's cyrillic alphabet. Overland pilgrimages to Mecca, across Afghanistan or Iran, have ceased; the month's observance of the fast of Ramadan is scarcely a memory. "Only a tiny fraction of the mullahs now function", declared Sulzberger. Hassim Zadeh, vice-director of the Bukhara madrasah, has said that it is possible to be a good Muslim and a Party member at one and the same time. Yet, comments Sulzberger, "Communism preaches atheism openly and proudly, and Communism in Asia rules".

DIGEST, No. 52;
Feb. 4, 1956.

If you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth. — For this is not wisdom, descending from Above, but is earthly, sensual, diabolical.

Jas. 3, 14-15

LETTRE DE FAMILLE

LE R. P. Léo-Paul Bourassa, S.J., sur l'ordre des médecins, nous quitte pour quelques mois.

Venu en Chine en 1936, il passa d'abord deux ans à l'étude de la langue, à Wuhu et Anking, au Anhwei. A l'été de 1938, il rejoignait sa Mission de Suchow.

Le Collège qu'il était appelé à diriger fut supprimé par les Authorités japonaises après quelques mois. Le P. se mit à l'étude de la langue nippone, et après neuf mois de patience, de contacts et d'"amitiés", il obtint officiellement la réouverture des classes. Malgré les mille chicaneries et l'animosité de plusieurs "bureaux", il releva le Collège et en fit le meilleur (et le seul vraiment "chinois") de la région, tout en restant l'intermédiaire inlassable et souvent "la protection" de toute la Mission.

En 1943, exode de tous les Pères et internement à Shanghai. Interprète d'une soixantaine d'internés, le P., par sa délicatesse, procura bien des adoucissements. Pour lui, grace à l'inépuisable bibliothèque de Zikawei, il se replongea dans l'étude et la lecture de tout ce qui touche à la Chine et aux Missions.

La guerre passée, après un séjour de propagande au Canada, il revint à Suchow, d'où à l'arrivée des Rouges, ses Supérieurs l'envoyèrent à Shanghai; il y fut immédiatement affecté au CCB. (Central Catholic Bureau.)

Il arrivait à Hong Kong en mai 1949. C'était l'année du grand pèlerinage du Bras de St. François Xavier au Japon. Nommé "délégué jésuite", le P. accompagna la Relique dans sa tournée triomphale et eut ainsi l'occasion de connaître tous les milieux catholiques japonais. Semence de durables amitiés.

A son retour, il reprit son travail au "Mission Bulletin" et, chaque mois, vous écrit cette Lettre de Famille.

Nous avons relu plusieurs Lettres des cinq dernières années. D'un style aisé et sobre, le P. y touche tous les problèmes; il analyse les situations les plus troubles, il regroupe les faits saillants d'une période, il étudie un "mouvement" qui se développe. Une documentation de première valeur et toujours à date, une immense correspondance avec presque tous les Missionnaires de Chine, de longs voyages d'information directe dans le Sud-Est de l'Asie (Malaisie,Indonésie, Philippines, Formose, Nouvelle-Guinée), et les nombreux contacts personnels et les longs entretiens que ces séjours permettaient, tout cela a fait du P. Bourassa un des hommes les mieux renseignés sur les problèmes missionnaires de l'Orient.

Plus encore que cette vaste capacité d'observation et d'assimilation, un long et patient discernement des faits et des valeurs, et au cours de ces récentes années de convulsions et de "rumeurs", un scrupuleux et presque réticent respect de la vérité, marquaient ses Lettres d'un caractère de réflexion murie et de sérénité.

Mais ce qui faisait surtout le charme de ces Lettres, c'était un courant de profonde sympathie qui unifiait le tout, une compréhension sentie des hommes et des événements, dans leurs efforts humains et leur valeur divine, qui redonnaient à telle longue citation, ou à tels chiffres, ou encore à ce bout de lettre d'une Soeur de Mandchourie, une résonnance intime à la fois et une portée universelle.

Le P. Bourassa, comme partout où il a passé, ne laisse en quittant que des amis. Le remerciant de ce qu'il a fait pour tous, le "Mission Buletin" se joint à ses amis, ses lecteurs et ses nombreux correspondants pour lui souhaiter un heureux voyage . . . et un prompt retour.

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Nous serions donc reconnaissants à nos lecteurs de bien vouloir renouveler leur abonnement sans tarder, après réception de l'avis que nous leur enverrons quelques semaines avant l'expiration. Toujours dans un même but d'économie, nous ne pourrons faire ce rappel qu'une seule fois.

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